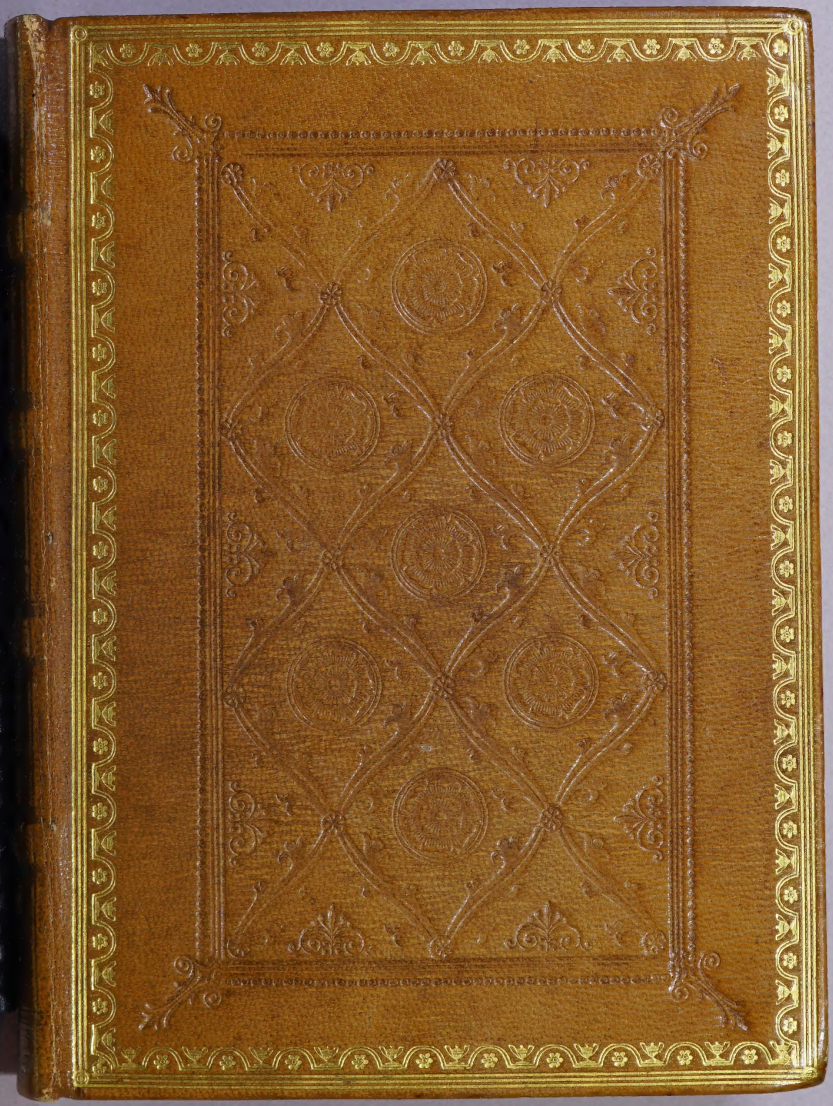

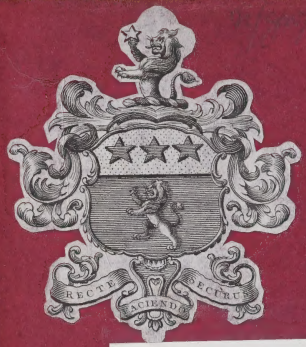

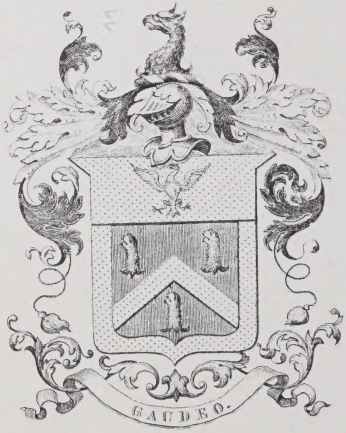

John Carter Brown.

JOHN CARTER BROWN.

RPJCB

IDOLS of CAMPECHE & YUCATAN

THE NEW found vvorlde, or *Antarctike, wherin is contained* wõderful and ſtrange things, as well of humaine creatures, as *Beaſtes, Fiſhes, Foules, and Serpents*, Trées, Plants, Mines of Golde and Siluer: garniſhed with many learned authorities, trauailed and written in the French tong, by that excellent learned man, maſter ANDREVVE THEVET.

And now newly tranſlated into Engliſhe, wherein is reformed the errours of the auncient Coſmographers.

Imprinted at London, by Henrie Bynneman, for Thomas Hacket.

And are to be ſold at his ſhop in Poules Church-yard, at the ſigne of the Key.

RPJCB

JOHN CARTER BROWN

¶ To the right honorable *Sir Henrie Sidney, Knight of the moſt* Noble order of the Garter, Lorde Preſident of Wales, and Marches of the *ſame, Lord Deputie Generall of the Queenes Ma-* ieſties Realme of Ireland. Your humble

Orator Thomas Hacket wiſheth the fauoure of God, long and happy life, encreaſe of honor, continuall health and felicitie.

One are more to be *commended (right Honorable) than thoſe who wer the firſt inuenters and finders out of Artes and Sciences, wherwith mankind is beautified and adorned, without the which giftes he were but naked, barbarous and brutiſh, yea and a ſeruile creature. It was not for nothing that the elders in times paſt did ſo muche celebrate the inſtitutors of thoſe things: as* Herodotus *writeth, that the Egiptians before all other men firſt foũd out the yere by the courſe of the Planets, and deuided it into .xij. monthes.* Diodorus *aßigned it to the* Thebanes, *the which ſtandeth well with the opinion of* Herodotus, *bicauſe the* Thebanes *be a nation of Egipt. As* Numa *added to the yere Ianuary and February,* Romulus *ordred Marche, Aprill, and May,* Auguſtus *an other part, and ſo* Iulius Cæſar *made vp*

 the

the perfect yere, as Polidorus Vergilius witnesseth in his boke De inuentoribus rerum. But how much praise is to be giuen to such as haue inuented good lawes & statutes for the brideling of the Barbarous and wicked, and for the maintayning and defending of the iust? As we reade that Isis ariuing in Egipt, brideled that Countrey, and ordained good common wealths. How did the Scicilians honor Ceres, for that she was the first inuenter of wheat sowing, with other innumerable? Among all other, none in my iudgement is more worthier to be praised, thã the first finders out how to make ships and vessels nauigable for the sea. Strabo writeth that Minos king of Crete, had the first rule of the sea. But Diodorus sayth, that Neptunus had the Empire of it afore him, for he inuented the feat in rowing of boates, and made a naute, and was made Admirall of it by his father Saturnus, and Plinie reporteth that King Erichthas deuised boates first, and rowed in them on the Red sea. Some say they were ordained by the Troyans in the narow seas called Hellespontus: some thinke they were inuented in the English sea. Danus as some write, was the first that vsed any ship when he sailed out of Egipt into Grece. But for more assurance, what so euer their opinions be, as touching the beginning hereof, (as we rede in the holy scripture) Noe was the first inuenter or maker thereof, before the floud. The ingenious industry of man hath brought many things to a notable and good perfection, as well in Cosmography and Nauigation, as in any other arte or science: for no doubt, (as it apereth by this trauaile or worke of Cosmography & such like,) the olde ancient writers, as Ptholomeus and others, were deceiued, in that they iudged this Newe found Worlde, or the West part to be vnhabitable. How muche are they to be praised, that for their Countrey sake refuse no imminent perill, leauing the Pleasaunt bedde of Delicacie, and the seate or cradle of Sensualitie, their landes and goodes, their Wiues

and

and children, which in dede, are dearest vnto them, to abandō themselues and their sweetest liues to the fauoure of the boystrous seas, to the hap of the vnconstante windes, to the chayre of fortune, and finally to a thousande imminent euils, onely to encrease the fame and good renowme of their countrey. Among the which I might rehearse, that this most noble Seignorie and Territorie of England hath of late yeares gotte the fame and renowme, that it hath had in times past, by Nauigation lately atempted by many and sundrie of ourcountreymen, (God graunte them still to go forwarde and encrease in those and such like enterprises, to Gods glory and the benefite of this common Wealth.) But alas, the greater number of mē are giuen to idelneße or sensualtie, as if I mighte say nowe: where are the Tiberians, the Metelli, the Emili, the Marij and the Catones? Among the number of a great many, and in the middest of aboundance and pleasure, we meditate nothing else but onely securitie, almoste abhorring to heare the name of trauell or payne, by which it may be sayde to vs, in a manner, as it was sayde of Haniball, after the battell Trasimenius or Cannas, that his wintering at Capua in pleasure and delicacie was more noysom and hurtfull vnto him, than either of the battels before named. We reade after that Alexander had vanquished almost the thirde parte of the world, hauing ouerthrowē the mighty King Porrus one of the strongest Kings of India, with whom (as rehearseth Plutarche in the life of Alexander) he among all other had moste to doe, hauing also subdued vnto him the mighty King Darius, hearing the Philosopher Anaxagoras, in a certayne lecture, holding this opinion, that there were Worldes out of number, therewith he burste out sodaynely into weeping, his friendes moued with this sight, demaunded whether any mishap had fallen vnto him mete to weepe for or no, he sayde these wordes: Oh, haue I not good cause to weepe trowe ye, that

there being Worlds innumerable, I am not yet come to be full Lorde of one? of whom I gather the inceaſable ſtomake, glory and renowme, how little he eſtemed him ſelfe and his Kingdoms, without the name of victorious and mighty. Among and aboue all (as affirmeth Plutarchus *) he eſtemed the* Ilias *of* Homer, *becauſe in the ſame was declared the excellent prowes of* Achillis. *Thus (right honorable) we ſee, the valiant and curagious perſonages of the World haue brought to paſſe many excellent enterpriſes, ſo that their fame ſhall neuer dye, atcheued as well by ſea as by lande, as this worthy traueller* Andrewe Theuit, *in this his Nauigation of the New found World, which I haue dedicated vnto your honor, as a tokē of my good will, the which after your great & waighty affaires, it may pleaſe you to vſe, and to pardō this my raſh enterpriſe, wherein I am enboldned to prefer this towards you, as a thing very rare, and of ſuch exquiſitie doing, as before this time the like hath not ben heard of, whoſe annotations therin be ſuch, as no Coſmographers hereto before haue done the like: deſiring your honor ſo to accepte the ſame, as the good will of him that gaue it. And thus I commit your good Lordſhip to the tuition of God, who preſerue you and all yours in health and eternall felicitie. Amen.*

Your Lordſhips moſte humble,
Thomas Hacket.

¶ An Admonition to the Reader.

I Doubt not gentle Reader, but that the description of this present hiſtorie wil make thée to wonder, as wel bicauſe of the varietie of things that herein thou mayſt Reade, as alſo of many others whiche at the firſte wil ſeme vnto thée rather monſtrous than naturall. But after that thou haſt ſoberly wayed & conſidered the great effects of our mother dame nature, I doe ſurely beleue ỹ ſuch admiratiõs ſhal haue no more place in thée. Alſo let it not ſeme to thée ſtráge the ſetting forth of many ſtráge trées, as Palme trées and others, with beaſts of the fielde and foules of the Ayze, the which are cleane contrarie to the ſetting forth of our Coſmographers and Anciente writers, who for bicauſe that they haue not ſene the places, and for the ſmal experience and knowledge that they had, did greatly erre. But if thou herein ſtande in doubt, then thoſe that haue trauelled thether, and thoſe *Indians* that were brought frõ thence, can affirme al things herein contayned to be true. Furthermore if that there be here in this booke any wordes that ſeme to thée rude or il placed, thou ſhalt therefore accuſe the feuer and death, (ỹ feuer) which hath ſo kept or cleaned to the Author ſince his returne home, that he had no leaſure to peruſe his boke before that it came to the Printer, being prouoked to deliuer it at the commaundement of the Cardinall of *Sens:* and death which happened to Ambroſe de la porte, a good ſtudent and well ſene in the Frenche tong, who had taken vpõ him the whole charge of this preſent boke. Notwithſtanding gentle Readers, our good will herein hath not bene wanting, onely wiſhing for recompence, that it may be agreable to thée. Farewell.

In prayse of the Author.

THe fartheſt ſcope of heauen and earth alſo,
The ſubtile ſtremes incloſed in the grounde,
The mighty Mines of Metals that doe grō
In lurking vaynes, that hidden are profounde,
The Criſtall pearle, the Diamond ſo fayre,
The floting fiſh of diuers kindes of hew,
Of diuers ſoiles, to which thou mayſt repayre,
Of other landes that yet to vs be new,
Hath *Theuet* here through trauell his and payne,
Educted forth, to ſatisfie thy minde,
Who well deſerues thy thankefull ſpeech to gayne,
As ſingle eye of iudgement thyne ſhall finde.
Therefore as craues this his deſerued ſtile,
So of his worke let iudgement thyne procede,
Who of good will this libell did compile,
To further thee, that tooke the ſame to rede.

IN THEVETVM NOVI ORBIS peragratorem & deſcriptorem, Io. Auratus, literarum Græcarum Regius profeſſor.

AVre tenus, ſed non pedibus, nec nauibus vllis,
Plurimus & terras, menſus & eſt maria
Multa tamen non nota maris terræque relicta
His loca, nec certis teſtificata notis.
At maria & terras pariter vagus iſte Theuetus
Et viſu, & menſus nauibus & pedibus.
Pignora certa refert longarum hæc ſcripta viarum,
Ignotique orbis curſor & author adeſt.
Vix quæ audita alijs, ſubiecta fidelibus edit
Hic oculis, terra ſoſpes ab Antipodum.
Tantum alijs hic Coſmographis Coſmographus anteit,
Auditu quanto certior eſt oculus.

Vale in Chriſto.

¶ To my Lord the Right reuerend Cardinall of Sens, keper of the great seales of France: Andrew Theuet wisheth peace and felicitie.

MY good Lorde, being sufficiently enformed, (how greatly) after the moste commendable and no lesse great and paynfull exercise, to the which it pleased the King to employe and bestowe your prudencie (a forecasting witt) you take pleasure not onely to reade, but also to see and taaste, some fayre Historie, the which among so many cares, might recreat your spirite and giue it a delectable libertie of his moste graue and carefull businesse. I haue boldened my selfe to present vnto you this my discourse of a longer farre voyage made into *India America*, otherwise by vs named *Fraunce Antartike*, being partly peopled and partly discouered by our Pilotes, a land which at this day may be called the fourth parte of the vvorlde, not onely by the withdrawings of our orizons, as by the diuersitie of nature of bests, and temperatnesse of the ayre of the countrey. Also for that none heretofore hath sought it out, supposing al Cosmogra-

phers (yea perſuading with themſelues) that the worlde was lymitted in that which the elders to vs had shewed. And although that this worke ſeemeth to me of it ſelfe to be very litle to be offered before the eyes of your Lordſhip, notwithſtanding, the greatneſſe of your name will extol the baſeneſſe of my worke: ſeing alſo that I am aſſured wel of your wonted clemẽcie, bertue, and deſire to heare wonderfull things, that eaſily you will iudge howe that my intention doeth tende to no other ende but onely to make you vnderſtand, that I haue no other delyght than to offer vnto you that thing, of the which you may drawe and receiue ſome contentation, and wherein ſometimes, you ſhalbe eaſed of the great and troubleſome affayres which are offered in thys degree and office, that you holde. For there is no mind or ſpirit be it neuer ſo conſtant, but that ſometymes is troubled with the quicke diſpatch, graue and weighty affaires of a common weale. Therefore it is needefull ſometimes to ordayne as the learned Phiſition doth to a pacient or ſicke body, ſome chaunge of meates to recreate the appetite of them which by their infirmitie and ſickneſſe, cannot broke nor taſte one kind of meate continually, be it neuer ſo pleaſant.

This therefore is the cauſe why the ancient Philoſophers and others did oftentimes withdrawe themſelues from being wrapped in or charged with the publike affayres. As alſo the great

great Orator Cicero witnesseth to haue absented him selfe many tymes from the Senate of *Rome*, (to the great displeasure of the cytizens) for to remayne in his countreyhouse to be delighted in the plesant and Harmonicail melodie of the birdes. Seing then that among oures, as he among the *Romaynes*, for your singular erudition, prudencie, and eloquence, you are as chiefe and principall minister of the triumphant common weale of *Fraunce*: and such a one as describeth Plato in his common weale, that is to know, great Lorde, and a louer of vertue and science, therefore it is not without reason to imitate and folow him in this point. Euen so (my good Lorde) as returning all weake and wery of so long a voyage, I was by you first of your grace receiued and welcomed home, which gaue me to vnderstand and know, that you are the singular patron of vertue and of all those, that folowe it also to my iudgement, I thinke I could not direct this my little labour to a better than to you, the which if it please you to receiue so beningly as with a good & affectioned will I do present and direct it, and also to reade and perule it, you shal find in my opinion wherin to recreate your spirites, and to holde me yours for euer. Although that already for many causes I feele my selfe greatly bound and holdē to do most humble and obedient seruice to your lordship: to whom I beseech the creator to giue all good lucke and prosperitie.

¶ A Preface to the Reader.

Considering vvith my selfe hovv much the long experiẽce of things, & faithfull obseruation of many countries and nations, also their o2ders and maner of lyfe, bringeth o2 causeth perfection to man, although there were no exercise moze cõmendable by the which a man may sufficiently decke his spirite with all kinde of Heroicall vertue and science: biside my first & formal Nauigation into the countrey of *Leuant*, in *Grecia*, in *Turkie*, *Egypte*, and *Arabia*, the which in times paste I haue put to light, I haue againe vnder the protection and sauegard of the great gouernoz of the vniuersal woz1de, seing it hath pleased him to shew me so much fauoz being left to the discretion and mercy of one of the most vnconstant Elements, & least assured that is among the rest, with small vesselles of wood so fraile that many times there was moze hope of death than of life, foz to sayle toward the Pole *Antartike*, the which was neuer discouered noz found out by the elders in times past, as it appereth by the wzitings of *Ptolomeus* and others, also ours of *Septentrion*, to the Equinoctiall, and therefoze it was thought to be vnhabited. And we sayled so long that at the laste we came to *India America*, aboute the Capricorne, a mayn land of good temperatnesse and inhabited, as we will particularly & moze at large hereafter declare, the which I haue taken in hande at the

instant request of many great personages, of whō the gestes more than Heroical & high enterprises celebrated by the Histories, cause them to lyue for euer in perpetual honor and immortall glory. What hath prouoked the great Poet Homer so vertuously to celebrate in his writings Vlysses, but onely his long peregrination and far trauell that he made in diuerse places, with the experiēce of many things aswel by sea as by land after the spoyle of *Troye?* What moued Virgill to write so worthily of the *Troyan* Æneas although that he according to the writing of some Historiographers had most trayterously betrayed his natiue countrey in to the hands of his enimies, but onely for that he had vertuously resisted the furie of the raging waues, and other inconueniences of the sea, he had sene & endured many sharpe shoures, and finally he came into *Italie?* Euen so as the soueraigne creator hath made man of twoo substāces the one differing or exceding the other, the one elementary & corruptible, the other celestiall, diuine and immortall. Also he hath put al things in his subiectiō, that is contained vnder the scope or circuite of the Firmament, to the ende that he might know asmuch as to him was necessary for to attaine to the soueraigne gift, leauing him neuertheless some difficultie & varietie of exercise. Man then although that he be a creature maruelously accomplished, yet he is neuertheless an instrument of vertuous actes, of the which God is the original, so that he may electe such an instrumēt as pleaseth him for to execute his plesure, be

it by sea or by land. But it may so chaunce as it is cõmonly seene come to passe, that some vnder this pretexitie make it a custome to abuse the worke-master by an auarice and an vnsatiable appetite of some particular and tempozall appetite, ieo-parding themselues vndiscretely & as wickedly, (as Horace in his epistles doeth manyfestly shew) that he is worthy of prayse, that for the beautifi-ing and eluminating of his spirite, & in the fauor of the common wealth doth willingly offer and put forth him selfe. This rule or meane Socrates the wise Philosopher knew how to practise, and after him Plato his disciple, (bothe the which) not onely contented to haue traueled and made voyages into strange countreys for to attaine to the full perfection & knowledge of Philosophie, but also to declare it openly without hope of any reward or recompense. Did not Cicero send his sonne Marke to *Athens*? partely for to heare Cra-tippus, and of him to lerne Philosophie, and partly also for to lerne the maners and lyuing of the ci-tisens of *Athens*. Lysander being elected for his magnanimitie & worthinesse gouernor ouer the *Lacedemonians* hath so worthily atcheued so many faire enterprises against Alcibiades, a man prewe and valiant, and Antiochus his Lieutenant on the sea, that what losse or detrimẽt so euer did chãce, his heart and manly courage did neuer faile him, but pursued his enimie by sea & by lande, so that in the ende he brought *Athens* to his obedience. Themistocles, not lesse experte in the feate of warre thã in Philosophie, for to shew what a feruẽt de-

sire

sire he had to ieoparde his lyfe for the libertie of his countrey, persuaded the *Athenians*, that the siluer that was gathered in the mynes the which they were wonte to distribute to the people, was turned and bestowed to furnishe and make ships and galleys against Xerxes, who for that he had partly distressed him, and almost put to flight, falling to appointment after this happie victorie against the order of an enimie, made him present with three of the beste Cities of his Empire. What hath caused Seleucus Nicanor, the Emperour Augustus Cesar, and many Princes and noble men to beare in their pendens and standarts the Dolphin and the anker, but onely to giue instruction to al their posteritie, that Nauigation is the first and of al others the most vertuous. Here therfore without any long discourse is an example of nauigatiõ: as al things the more excellent they are, the more difficile or harde is the way to attaine to them, as after the experience Aristotle witnesseth, speaking of vertue. And that the nauigation is alwaies folowed with peril, as a body is with his shadowe, the which in times past was shewed by Anacharsis the Philosopher, who after he had demaũded of what quantitie or thicknesse were the plãcks or side of a ship: it was answered, not aboue four fingers: so much (said he) is the lyfe of him from death that sayleth with ships on the water. Now gentle Reader in that I haue alleged so many excellent personages, it is not to compare, much lesse to thinke my selfe equal to them, but I am persuaded that the great power

power of Alexander hath not letted his successors to attempte yea the very extremitie of fortune. Also the deepe knowledge of Plato did nothing at all feare or abashe Aristotle, but that at his owne pleasure he hath treated of Philosophy. For this intent therefore not to be found ydle and slacke among others, no more than Diogenes was amõg the *Athenians*, I haue thought good to set out in writing many notable things that I haue diligently obserued in my Nauigation betwene the South and the Weast, that is to wit, the situation and dispolition of places, in what clymat, zone or paralegie it be, aswel of the sea costes, Ilandes, and mayne land, the temperatnesse of the ayre, the forme and maner of liuing of the inhabitants, the forme and propertie of beasts of the earth and of the sea, also of trees and roots with their frutes, mines and precious stones, shewing it liuely and truely as neare as is possible. As touching the reste I wold thinke my selfe happie if that it would please you to accepte and receiue this my little labor with as willing a heart as I doe present it: as for the rest I am assured that it wil be agreable if the Reader thinke well and way in his minde the long and dangerous peregrination that I haue taken in hand, for to see with the eye & to bring to light those things most memoriall that I cold note and gather together, as hereafter shalbe seene.

The first Chapter.

How the Author tooke shipping.

Although that the firmament and all things that are contayned vnder the Mone, euen to the scope of the earth, séeme as the veritie is, to haue bene made for man, yet neuertheleſſe it is ſo that dame Nature mother of all things, hath bene, and is alwayes ſuch a one, that ſhe hath preſerued and kept hid within, the things that are moſt precious and excellenteſt of hir worke, yea ſhe hath remiſed hir ſelfe, contrary to things artificiall, the moſte experteſt workeman that euer was, were it Appelles or Phidias, euen ſo as in the outwarde ſhew remayneth the paynting, grauing or decking of the veſſel or ſtatue, and within it remayneth altogether rude and vnpoliſhed. But in nature we ſée the contrary. Let vs firſt take example by the humayne body. Al the art and excellencie of nature is hidden within: alſo of al other naturall bodies, the exterior or outwarde parte is nothing in compariſon if that of the interior part it taketh not his perfection. The earth ſheweth outwardly a ſorowful and heauy face, being for the moſt parte couered with ſtones, thornes and thiſtles, or ſuch lyke: but if the huſbandman minde to open it with the plough, he ſhall finde this vertue ſo excellent, redy to bring him forth abundance, and to recompence him a thouſand folde. Alſo, the vertue of the rote & of the plante being without a harde barcke ſometimes ſingle & ſometimes double, & that part of the frute that is moſt precious, wherein the vertue to bring forth his lyke, is hid within, as in the ſureſt place or belly of the ſayd frute. Euen as the labourer or huſbandman ha-

Al things haue bene made for man.

A difference of Art and of Nature.

How Nauigation profiteth.

ning tylled the earth, receiueth thereby greate profit and aduantage: others not contented onely to see the waters, would in like case sounde them by the way of this noble Nauigatiõ with shippes and vessels, and for bicause that thereby they haue founde & gathered inestimable riches, ỹ which is not without reason, seing al things were made for man, the Nauigation is become by little & little so frequented and folowed of men, that many not continually remaining in vnconstant Ilands, haue in the end aborded the mayne land good and fruitfull, the which before the experiẽce was not thought, neither according to the opiniõ of our elders. Therefore the principal cause of our Nauigatiõ was for that Mounsieur de Villegagnon, knight of *Malta* a very expert gentleman as wel in Nauigation as in other honest & comely affaires, hauing with more deliberation receiued the Kings commaundement, & for that he was sufficiently enformed of my voyage made into the countrey of *Leuant*, and the good & perfect knowledge that I had in Nauigation, did most instantly request me, yea vnder the Authoritie of the King my soueraygne Lorde & Prince, to whom I owe all honor & obedience, charging and commaunding me to assist him in the accomplishing of his enterprise, the which I frely graũted, as wel for the obediẽce that I will giue to my natural Prince according to my capacitie, as also for the honestie of the thing, although it was paynefull. And therfore the first day of May 1555. after that the sayd Mounsieur de Villegagnon had giuen order for the rigging and trimming of his ships, for munitions & other things of warre, but with much greater difficultie than to an Armie marching on the lãd, and to the qualitie of his men of al estats, gentlemẽ, souldiers, and diuers artificers: to be short, all things being made redy and prepared in as good order as might be, the tyme being

The cause of the Authors Nauigation.

How the Author tokeshipping for to sayle to India America.

being come for vs to take shipping, at new *Hauen* a porte town (the cause why it was so named I will shew before passing further) being so named to my iudgement of this worde that signifieth sea or straight, or if you say *Hauen*, ab hauriendis aquis, lying in *Normandie*, whereas forsaking the lande we hoysed saple, sayling vpon that great sea by good right named *Occean*, bicause of his raging, of this Greke word ὠκύς as som iudge, being wholy vnder the power and mercy of the winde and waues. I know well that in times past, according to the superstitious Religion of the Gentiles, many made their Vowes, Prayers, and Sacrifices, to diuers Goddes, according as their necessitie did shewe, then among those that would goe on the water some before hande would caste some peece of money therein as a presente or offering for to cause the Goddes of sea to be fauorable and to appeale their Ire. Others attributing som deuinitie to the windes, thought to appeale them by strange ceremonies. As we find the *Calabrians* to haue done to *Lapix*, a wind so named: likewise the *Thurins* and *Pamphiliens* to certayne others. Also we reade in Æneidos in Virgill, if it be worthy of credence, that notwithstanding the importunate prayer of Iuno to Aeolus King of windes, the miserable *Troyan* remayned on the sea, and the quarrell of the Goddes that did folowe. By this we may euidently knowe the error and abuse, with the which the Antiquitie was blinded, being an erronious and dammable opinion, attributing to one of the least creatures and vnder the power of man, that which appertayneth to the onely Creator, to whome I cannot sufficiently giue prayse in this place for his fauor shewed to vs, in deliuering vs out of such blinded ignorance. And for my parte, for that of his onely grace he hath so fauoured our voyage, that

Why it was called new Hauen.

The superstitiō of the elders before they would go on the water.

giuing vs a good full winde, we haue safely and peaceably passed the streights, and from thence to the *Canaries*, Ilands distant from the equinoctial.27.degrées, and from our *France* fiue hundreth leagues or there about. Now for many reasons I thought good to begin this my discourse at our embarkment, and shipping, as by a more certaine and sure meane, the which being done, I thinke louing Reader, if that you take pleasure to reade it, I doute not but to guide you from point to point, and from place to place, euen from the beginning vnto the end, as right as is possible, obseruing the longitude and latitude of countries. Neuertheleſſe whereas I haue not vsed such forme and meane, as the thing and your needefull iudgement doeth deserue, I beseech you to hold me excused, considering that it is very harde for one man alone, without the fauor and maintenance of some Prince or great Lord, for to sayle and discouer far countries, obseruing the things singular, nor to execute greate enterprises, although ỹ of him selfe he might. And to my remembrance Aristotle agréeth well to this purpose, that it is vnpossible and very harde that he should do any thing of great excellencie and worthy of prayse, when the meane, that is to say riches, wanteth, knowing that the life of man is shorte and subiect to a thousand fortunes and aduersities.

Of the streight aunciently named Calpe, and now Gibaltary. Cap.ij.

Passing *Spaine* on the lefte hand, with a calme and fauorable winde, we came ouer against *Gibaltar*, not striking our sayle, nor casting anker very nere, for many causes. In ỹ which place we stayed certaine dayes. This streight is on the borders of *Spaine*, deuiding *Europe* with

with *Africa*, as *Constantinople* doeth *Europe* and *Asia*. Many thinke this to be the originall of our sea *Mediterreum*, as if the great sea being to full, shoulde by this place poure out vpon the earth, of the which writeth Aristotle in his booke of the World in this maner: the Occeã that of all sides doeth compasse vs toward the west neare to the columnes or pillers of Hercules, doeth poure out by the earth into oure sea as in a porte or hauen by a narow straight: neare to this straight are two Ilands neare one to the other, inhabited with slaues and others, the which labor to make salte, and therefore there is good trade and traffike: of these Ilandes the one is southwarde and the greatest made in maner of a triangle, if that ye beholde it from far, named by the elders *Ebusus*, and by the modernesse *Ieniza*, the other is towarde the north and named *Frumentaria*, and for to saile thether it is very dangerous, bicause of certayne rockes that are there, with other inconueniences. Furthermore there entereth diuerse nauigable Riuers that bringeth greate riches, as one named *Malue*, separating *Mauritania* frõ *Cesariensia*, another yet named *Sala*, taking his spring in Mountayne Oure, the which trauelling the Kingdome of *Fes*, diuideth in some of this Greke letter Δ and then runneth into this streight: likewise of many others the which at this time I omit: this much I will say by the way, that this straight passeth ouer the coast of *Afrike* to the troppike of Cancer, where as the sea doeth very little ebbe and flowe, but in those partes so sone as one drawe̅th nére to this greate floude *Niger*, 11. degrées from the lyne, the course of this Riuer is not perceiued. In this straight of the sea *Mediterreum*, there be two Mountaynes of a wonderful height, one on the coste or side of *Africa*, in tymes passe named *Calpe*, and now *Gibaltar*, the other *Abyle*, the which both

Ilandes and other singularities of Gibaltar.

Ebusus.

Ieniza.

Frumentaria.

Malue.

Sala.

Diuers opiniõs of the erection of the pillers of Hercules.

together are called the Colũnes, or pillers of Hercules, for that according to some writers he diuided them in twain that before was but one mountaine named *Briarei*: and there retourning into *Grecia* by this straight finished and ended his labors, esteming and thincking that he coulde passe no further, bicause of the Amplitude and spreading of the sea, which extended euen to his orizon & end of his sight. Others do affirme that the said Hercules for that he woulde leaue a memorial of his happie conquests, caused ther to be erected two columnes or pillers of a meruelous height on the cost of *Europe*. For the old & ancient custome hath ben that the Noble & great Lords, did reare & set vp a piller or columne, in that place whereas they did finishe their voyages & high enterprises, or else at their tombes or sepultures, thereby to shew and manifest their might & famous actes aboue others. As we reade of Alexander which did leaue certaine markes in *Asia* the great, whereas he had bene. For the like cause the like was erected at Rhodes. As much may be said of *Mausolia* numbred amõg the seuen wonders of the world, made & edified by *Artemisia* in the honour & for the loue that she bare to hir husband: the like of the *Pyramides* of *Memphis*, vnder ỹ which are embalmed the Kings of Egypte. Furthermore at the entrie of the great sea, Iulius Cesar reared vp a hye piller of white marbell. And for bicause that many haue bene of this name of Hercules, we wil say with Arian ỹ Hystorio-

The maner & custome of noble and valiant men in tymes paste.

What Hercules it was of whõ are named the columns Tarteſſe and auncient Citie of Africa.

grapher, this Hercules to be he, that the *Tyriens* haue celebrated, for bicause that they haue edified *Tarteſſe* on the borders of *Spaine* whereas are the pillers of the which we haue spoken, and there is consecrated to him a temple according to ỹ maner of the *Phenicians*, with such sacrifices and ceremonies as was vsed in times paste. Also it hath ben named the place of Hercules. This straight at this day is the refuge and succor of theues, pirates and rouers on

the

the sea, as *Turkes*, *Moores* and *Barbarians*, enimies of our Christian Religion, who lurking and flotting there with their Galleys and barkes, rob and spoyle marchãts that come to trade as well of *Africa* and *Spayne* as of *Fraunce*, *Englande* and other places, and that which is more to be lamented, the captiuitie of diuers Christians whom they vse most cruelly, yea worse than brute beastes in all their affaires, beside the losse of soules in denying their Christendome because of their horrible and dreadful torments.

Gibaltar a place of Trafficke from Europe to Africa.

Of Africa generally. Chapter. 3.

Cap. de canti.

SAyling beyond this straight, for that we had coasted the countrey of *Africa* the space of eight dayes, on the left hand euen right to the Cape of *Canti* being distant frõ the Equinoctial. 33. degrées, we wil write therof generally. *Africa* as Ptolomeus writeth, is one of ỹ third parts of ỹ world, or else the fourth, according as certayne writers haue affirmed that haue writen sine, tchat by nauigatiõs many countries, in times past being vnknowẽ, haue ben discouered, as *India America* of the which we pretende to write, named as Joseph witnesseth *Africa* of *Affer*, who as we reade in the Greeke and Latine Historics, for that he ouercame it, raigned him self & named it after his own name, for before it was called *Libia* as some think of this Greeke word: Λιβ the which signifieth the South winde that there is frequented and familiar, or of *Lybs* that raigned, or else *Africa* hath ben named of this article A, and φρικη that signifieth colde, and before called *Hisperia*. As touching his lying, it beginneth truely at the Weaste *Atlantike* and endeth in the straight of *Arabia* or at the sea of *Egypte* as Apian witnesseth, as in like case in fewe wordes Aristotle doeth very well write. Others make it to beginne at *Nyll* towardes the North, at

The fourth parte of the world as some writers affirme the opinion of this word Africa.

The situation of Africa.

the sea *Meditareum*: furthermore *Africa* hath bene called as Iosephus writeth in the Antiquities of *India*, al that is comprehended on the one side from the North sea of *Meditareum*, euen to the West Meridionall, neuertheless seperated in twayne, olde and newe, the new beginneth at the hilles of the Mone, hauing his head at the Cape of good hope in the South sea. 35. degrées aboue the lyne, so that it containeth of latitude. 25. degrées. As touching the olde, it is diuided in foure prouinces, the first is *Barbaria*, containing *Mauritania*, *Cyrenia*, and *Cesariensia*, there the people be very blacke. In tymes past this countrey was little inhabited, but nowe much more: also the diuerse kindes of people remayning in this countrey with the diuersitie of maners and of their Religion, the knowledge of which wold haue made both a long voyage and also a large volume. Ptolomeus hath made no mention of the exterior parte towarde the South, for bicause that it was not founde out nor discouered in his tyme. Many haue discribed it more at large, as Plinie, Mela, Strabo, Apian, and others, and therefore I wil not stand therein.

This Religion, as Herodian writeth, is frutefull, and well peopled with people of diuerse sortes and maners of liuing. Also the *Phenicians* in times past came to dwell in *Africa*, as it is sene by that which is writen in the *Phenician* tong in certaine pyllers of stone that as yet are to be sene in the towne of *Tynge*, calledat this day *Thamar*, belonging to the King of *Portugal*. As touching their maners euen so as is the temperatnesse of the ayre according to the diuersitie of places, also the people themselues doe cause varietie of temperance, and by folowing of maners for the Simpathie that the soule hath with the body, as Galian sheweth in the booke that he hath writē. Likewise

Pillers of stone where as are writings, of the Phenicians.

we ſée in *Europia*, in diuers Kingdomes, the varietie of maners and cuſtomes, the *Africans* in general are crafty, as the *Syrines* couetous, the *Sicilians* willy, and the *Aſians* voluptuous. There is alſo difference in Religions: ſome worſhip after an other maner, ſome are Mahometiſtes, other ſome are Chriſtians after a very ſtrange maner contrary to vs. And as for brute beaſtes, there are diuers kindes. Ariſtotle ſaith that the beaſtes in *Aſia* are very cruell, and in *Africa* monſtrous. For the ſcarcetie of water many beaſtes of diuers kindes are conſtrayned to aſſemble where as there is any water to be had, & there oftentimes they couple together, and therby engendereth the diuerſitie of ſtrange and monſtrous beaſtes, the which cauſeth this argument and prouerbe, that *Africa* alwayes bringeth forth ſome new thing. This prouerbe is commõ among the *Romaines*, for that they made thether many vyages, hauing the Dominion of it of a long tyme, as *Scipio Africanus* ſayth, they alwaies brought from thence ſome ſtrange thing, which ſéemed to engender a rebuke or ſhame to their citie and common weale.

The maners & Religiõ of the Africans.

The cauſe why there are in Africa ſo many ſtrange kind of beaſtes

The fourth Chapter treateth of Africa particularly.

NOwe as concerning that parte of *Africa* the which we haue coaſted towarde the Weſt, as *Mauritania*, and *Barbaria*, ſo named bicauſe of the diuerſitie and ſtrange maner of the inhabitantes, it is inhabited with Turkes, Moores, and others borne in the countrey, true it is that in ſome places it is vnhabited, and as deſert as wel for the extreme heate that maketh them to goe naked ſauing onely their priuie partes, as alſo for the ſterilitie and barenneſſe of ſome places being full of Spiders, and

Barbaria parte of Africa and why it was ſo called.

for the quantitie of wild beastes, as Lyons, Tigers, Dragons, Leopards, Panthers, and others vnknowen, the which causeth and constrayneth the people of that countrey to go in bandes and companies to their affaires and trades, garnished with bowes and arowes, & with other weapons, for their defense. But if by aduenture they be sodainly beset with these wild beasts, being but a smal cõpanie whẽ that they go a fishing or otherwise, they flée to the sea, casting thẽselues in, & so saue thẽselues by swimming, in the which they are wel exercised & accustomed. The others being not so swift in running, or not hauing the knowledge to swym, clyme vp into trées, and by this meane they euitate or eschew the danger of those beastes. We must also note that the people of ỹ countrey dye more by the rauishment of wilde beasts than by natural death: and this is from *Gibaltar* to the Capuerd. They kepe the cursed and damnable lawe of Mahomet, yea more superstitiously than the naturall *Turkes*. Before they make their prayer in their temples, they washe wholy their bodies, thinking thereby they purge their soule as well as the body by this outwarde washing and ceremonie with a corruptible element, and their prayer is made foure times a day, as I haue sene the *Turkes* do at *Constantinople*. In times past when that the *Pagans* had firste receiued this damnable Religion, they were constrayned once in their time to make a voyage to *Mecha*, where as their gentill Prophete is burred, otherwise they had no hope of the rewards or benefits that to them wer promised, the which things the *Turkes* obserue at this day, and they assemble for to accomplishe this voyage with all kinde of munitions and artilery, as though they would goe a warfar, for feare of the inuasions of the *Arabians* that kepe the mountaines in certaine places. What assemblies I haue

The Religion & ceremonies of the barbariens.

In Mecha the sepulture of Mahomet: the voyage of the Turkes to Mecha.

haue sene being in *Cairea*, with the magnificence and triumphes that there is made. And yet this is more curiously and straitly obserued amõg the *Moores* of *Africa* and other *Mahometists* so blinded and obstinate are they, the which hath giuen me occasion to speake in this place of the *Turkes* and of their voyage afore they take in hand the warre or any thing else of waight or importance. And when that principally the meane is taken from them to make this voyage, they sacrifice some wild or tame beast, as they chaunce to mẽte, which they call as well in their language as in *Arabike*, *Corban*, which is as much to say as present or offering, the which abuse is not vsed amõg the *Turkes* of *Leuant*, neither in *Constantinople*. They haue certaine Priests that are the greatest deceiuers of ỹ world, they make the common sort beleue & vnderstande, that they know the secrets of God and of their Prophete that speaketh many times to them. Furthermore they vse a strange maner of writing, and do attribute the first vse of writing before all other nations. To the which the *Egyptians* wil neuer accord to whom the most part of those that haue treated of Antiquities, giue the first inuention of writing with the representing by certaine figures the cogitations and thoughtes of the minde. And to this purpose writeth Tacitus in this maner: the *Egyptians* wer the first that represented and manifested the conception of the minde by figures of beastes, graving vpon stones for the memorial of mẽ, the things that happened and were done in times past. Likewise they say that they are the first inuenters of letters. And this inuention, as it is founde by writing, was brought into *Grecia* by the *Phenicians*, that then ruled on the sea, being reputed to their great glory as the first finders out of that which they had learned of the *Egyptians*.

The Egyptiãs were the first that inuented writing and letters.

The

The men in this parte on the coaste of *Europe*, vse to ioynte their ioyntes with Oyle, of the which they haue greate plenty, before they take in hand any greate exercise: for al softe and pliable things are not easy to breake, they principallie make warre with the *Spanyardes* on their borders, partly for religion & partly for other causes. It is true that the *Portingals* of late time haue ouercome certaine places in *Barbaria*, and edified townes and Castels, and planted our Religion, specially one faire towne named the holy Crosse, for that they arriued & stayed there the same day, & it is at the foote of a faire mountayn. But within this two yeres the wicked people of the countrey being assembled together, haue throwne downe from the sayde mountayne so many greate stones, that they had pulled out thereof, that in the ende the poore *Portingals* were constrayned to forsake the place, & there is alwayes such enimitie or hatred among them, that they trade and trafficke together their Suger, Oyle, Ryce, Lether and other marchandise by leauing of pledges and hostages. They haue quãtitie of good fruts, as Oranges, Lemõds, Citrons, Pomegarneds, the which they eat for wante of better meate, and Ryce in stede of Wheate: also they drinke Oyles, as we do Wine. They liue many yeares, more to my iudgement because of the sobrietie they vse, than otherwise.

The holy Crosse a town in Barbarie.

Of the fortunate Ilandes novv called the Canaries. Cap. 5.

How the Fortunate Ilandes lye nowe named the Canaries.

Leauing *Barbaria* on the left hande, hauing alwayes the winde fauorable, we knew by our compasse how neere we were to the fortunate Ilandes, lying on the borders of *Mauritania* toward the west, being so named by

by our elders, bicause of the good temperatnesse of the aire, & frutfulnesse of the same. Nowe the first day of September in the foresayde yeare, about fiue of the clocke in the morning, we had sight of one of these Ilands, bicause of the hyght of a great Hill, of the which we will speke more largely and particularly hereafter. These Ilandes as some do affirme are .x. in number, of which there are three that the Authors make no mention of, for that they are vnhabited, the other seuen, which are named, *Tenerif* the Ile of pyon, *Gomeria*, and the great Iland, properly called *Canaria*, are distant from the Equinoctial .27. degrées, the other three, *Forteuenturia*, *Palma*, and *Lencelota*, are. 28. degrées, so that by this ye may see, that from the first to the last, is a degrée, the which is. 17. Leagues and a halfe, reckening from the North to the South, according to the opinion of Pillotes. But without further talke, he that wold finde out by the degrées of the firmament the quantitie of leagues, and stades, that the earth doth containe, and what proportion there is from league to degrée (the which ought to be obserued of him that will write of coūtreys as a true Cosmographer) let him reade Ptolomeus, the which treateth therof at large in his Cosmography. Among these Ilands there is none of them, but the greatest that is named *Canaria*, bicause of the multitude of greate Dogs that there are nourished, as Plinie sheweth, and many others after him, that say as yet, that Iuba bare away twayne.

Why they were named of our elders the Fortunate Ilandes.

The number of these Ilands.

Ca. 3. 4. 5. & 6.

But nowe they are all named the *Canaries* without any distinction, for this onely reason before shewed. But in my opinion I thinke they were named *Canaries*, for the abundance of Canes and wild Rēdes that growe on the sea brink: as for the Canes or Rēdes þ beare Suger, the *Spaniards* haue planted a great many, since the tyme

Why the fortunate Ilandes are now named the Canaries.

that they haue there inhabited, but ther did inhabite bruti
ſh & Barbarous men before that there were any Dogs,
the which ſtandeth by good reaſon, for I knowe well by
experience, that in all the countreis and *Indies* ẏ haue ben
diſcouered and founde out of late dayes, they had neuer
knowledge of dog or catte, as hereafter ſhalbe ſhewed.
Yet I knowe well that the *Portingals* haue brought ther
ther ſome, and kept them for to hunte after wild beaſtes.
Plinie, therefore ſpeaketh in this maner: the firſt is called
Ombrion. *Ombrion*, whereas there is no ſigne of houſe nor building.
In the mountaines there is a fountaine, & trees like vnto
Strange tree. that which is named *Ferula*, both blacke and white, out of
the which may be wrong or withen water. Of the blacke
ones the water is here bitter, & to the contrary the white
ones, the water is pleaſant to drinke. The other is called
Iunonia. *Iunonia*, whereas there is but one onely houſe builded of
ſtone, ther is ſene another that is next to this, but leſſe &
of the ſayd name: another that is full of greate Lezardes.
Right ouer againſt theſe before ſhewed there is another
The Ile of Snowe. named the Iland of Snowe, for that it is alwayes couered
with ſnowe. The next to that is
Canaria. *Canaria*, ſo called becauſe of the multitud of great dogs ẏ it engendreth, as we haue
before ſhewed, wherof Iuba King of *Mauritania*, had two,
& in the ſaide Ile ther are ſome apperãce of old buildings.
This coũtrey in times paſt hath ben inhabited with wild
and *Barbarous* people, not knowing God, but altogether
Idolaters, worſhipping ẏ Sũne ẏ Mone & certaine other
planets as ſoueraigne deities, of the which they thought
they receiued al their benefits, but in leſſe thẽ. 58. yeres, ẏ
Spaniards haue ſubdued and ouercome them, and ſlayne
part of them, and the reſt they hold and kepe as ſlaues and
captines: and they inhabiting there, haue eſtabliſhed or ſet
vp the Chriſtian fayth, ſo that at this preſent ther is none

of

of the ancient dwellers left, onely a fewe excepted that are hid in the mountaynes, as in the mountayne of Pych, of the which we will speake hereafter folowing: True it is that that place is the refuge of all the banished of *Spaine*, the which for punishement are sent thither into exile, so that there is an infinite number also of slaues, the which serue as well to labor the grounde, as to do other labors, I do much maruel how the inhabitantes of these Ilands, and of *Afrike*, for that they are nere neighbors, haue so differed in language, in colour, Religion and in maners. Also that many vnder the *Romaine* Empire haue conquered and subdued the greatest parte of *Africa*, and neuer touched these Ilands, as they haue done in the sea *Meditarium*, knowing also that they are very fruitfull, serning as a victualer to ỹ *Spaniards*, euē as *Cicilie* serueth to the *Romaines* and *Geneuois*. This countrey of it selfe is good, being so well tilled, it bringeth greate profit, and the most in Sugers. For within these fewe yeares they haue planted many Canes that bring forth greate quantitie of Sugers maruelous good, not only in these Ilands but in other places that they hold there. Neuertheless it is not so good in any part as in these Ilāds of *Canaries*. And the cause why it is there better gethered & desired, is, for that the Ilāds in the sea *Meditarium* on the cost of grēke lād, as *Metelin*, *Rhodes*, & other places bearing good suger, before the *Turke* had the dominiō of them, haue ben spoyled by negligence or otherwise. And in all the countrey of *Leuant*, I haue sene no suger made but in *Egypt*, & ỹ canes beare it growe on the brinke of *Nyll*, the which also is greatly esteemed of the people & of the marchants ỹ trade thether as much & rather more, than *Canarie* Suger. The elders before vs esteemed greately the Suger of *Arabia*, for that it was maruellous harty and pleasant, specially for

The inhabitāts of the Canaries conuerted to the Christian faith.

The bountie of the Ilandes named Canaries.

Suger of Canaria.

Suger of Egypt

Suger of Arabia.

for medicine, to the which vse they did put it: to little o-
ther. But now adayes voluptuousnesse is so increased, spe-
cially in our *Europe*, that there cannot be neuer so little a
banket made after our maner of liuing, but that euery
sause must be sugered, and also our meates and drinkes.
The which thing was defended to the *Athenians*, by
their lawes, as a thing that did effeminate the people: the
which the *Lacedemonians* haue folowed by example.

But of a trueth the great Lordes of *Turkie* drinke su-
gered waters, for because that wine is defended them by
their lawe. As touching the wine that was inuented by
the greate Phisition Hyppocrates, it was onely permitted
to sicke folke and vnable, but at this day it is so common
with vs, as it is scarce in other countreys. So much haue
we spoken by the way, on the talke of suger, let vs nowe
returne to our mater. As for corne there is sufficient in
these Ilands, also of very good wine, better than the wine
of *Candia*, where as they make Palmeses, as we will de-
clare intreating of the Ilands of *Madera*. Of flesh also
there is sufficient, as wilde and tame goates, birds of all
kindes greate quantitie, Oranges, Citrons, Lemonds,
Pomegranads and other fruites, Palmes, and greate
quantitie of good Hony.

The fruitfulnesse of the Canaries.

There is also about the riuers and floudes little trées
named *Paper*, and in the sayd riuers and floudes there
are fishes named *Silures*, the which Paulus Iouius in his
booke of fishes, thinketh to be Sturgion, of the which the
poore slaues fede on, sweating for trauell & almost breath-
lesse, and oftentymes they fede thereon for wante of
other meate. And thus much I will say by the way, that
they are very hardly intreated of the *Spaniards*, specially
of the *Portingals*, yea worsse than of the *Turkes* or *Ara-
bians*. And I am constrayned to speake thereof, for that I
haue

Smal trees named paper.

haue sene it my selfe. Among other things, there is found an herb against the hils sides commonly called *Orisselia*, the which they gather with greate diligẽce for to dye colour. Furthermore they make a kinde of blacke gumme the which they name *Bre*, of the which there is greate abundãce in *Tenerif*. They take thornes of ỹ which there is great quantitie, and breake them, and lay them by pece one vpon another like crosses, and vnder eche heape there is a little hole of no great depth, and then they set fire on this woode almost at the very top, and then it rendereth his gumme that falleth into this hole. Others do make it with lesse labor, for the hole being made, they set fier on ỹ trꝛe: this gumme bringeth them great profit in their trade that they make to *Perou*, of the which they vse to calke ships and other vessels for the sea, putting it to no other vse. As touching the barte of this trꝛe being somewhat red, the more people that dwel on the hils and mountaynes cut it by long stickes of the length of halfe a fadome, as greate as our thumbe, and lighting it at one ende it serueth in stede of a cãdel. Also the *Spaniards* vse it after this manner.

Orisselia an herbe.

Bre, blacke gumme and howe it is made.

Of the high mountaines of Pike properly called Pikehill. Cap. 6.

IN one of these Ilands named *Tenerif*, there is a Hil of so wonderful a highth that the mountaynes of *Armenia*, of *Persia*, *Tartaria*, neither the Hyll *Lybem* in *Syria*, the mounte *Ida*, *Athos*, nor yet the mounte *Olympus*, so much celebrat by the Historiographers, ought not to be cõpared to this Hil, the which containeth in circuite at the leaste twenty miles, & from the foote to the top 54. miles. This moũtaine or Hil is named *Pike*, at al times snowy, misty,

The wonderfull highte and circuite of Pikehill.

mysty, and ful of great and cold vapors, and also of snow, although that it is not easily sene, (to my iudgement) for bicause that it extendeth to the lower Region of the Aire the which is very colde, as Philosophers, and Astronomers holde opinion, so that the snow cannot melt, bicause that in that place the Sunne cannot cast his beames, and therefore the superior or vpper part remayneth alwayes colde. This mountayne or Hill is so high, that if the ayre be cleare, it may be sene fiftie Leagues on the water and more. The top and the bottome of this hil though one be nére or farre of, is made in maner of this Grécke figure Ω the which signifieth Omega. I haue also sene the Hill called *Ethna*. 30. Leagues, and on the sea nére to *Cypris*, I haue sene a certayne mountayne of *Armenia*, fiftie Leagues of, though I haue not the eye sight so good, as Linxius, who from the *Promentarie* of *Lylibie* in *Sicilie*, did discerne and sée the ships, in the porte of *Carthage*. I am sure that some will thinke this strange, esteeming that a mans eye coulde in no wise sée nor discerne so far of: but neuertheless this is most true in plainnesse, but not in height. The *Spaniards* haue diuers tymes assayed to founde the height of this hyll, and for to doe it, they haue many tymes sent a certayne number of people with mules, bearing bread, wine & other munitions, but they neuer returned againe as I haue ben credible informed of those that haue dwelled there ten yeres. And therefore they holde opinion, that in the sayd hill, as wel on the toppe as in the circuite, there are some reste or remnant of these wilde *Canarians*, that thither are retired, and kepe the sayde hyll, liuing with Rootes, and with wilde beastes, the which kill and slaye those that presume to get vp the hill, to discouer the toppe thereof.

The height of the hill Etna.

Ptolomeus hath knowen this hill.

Also of this Ptolomeus hath had knowledge, saying, that beyond

beyond the Columnes or pillers of Hercules, in a certain Ile there is a hil, of a marueilous and wonderful height, and therefore towarde the toppe it is alwayes couered with Snowe: from the sayde hill there falleth greate aboundance of water, that watereth all the Ilande, the which maketh it very fruitfull of Canes, Sugers, and other thinges. And there is no other water than that which commeth from that hill, otherwise the countreys that are vnder the tropike of Cancer, wold remayne barren bicause of the excessiue heate. It bringeth forth aboundantly great stones like to spunges, & are very light, so that one as great as a mans heade doth not waigh half a pounde: it bringeth forth other stoanes like Iron sledges: and foure or fiue Leagues vpon the Hill, are founde other stones, that smell like smoke, and therefore the inhabitants think that in the hil ther is some smoky Mine. Strange sorte of stones.

Of the Ile of Iron. or Ferrea Cap. 7.

AMong these Ilandes I thinke good particularly to describe the Ile of Iron next to *Tenerif*, so named for bicause that there are founde Mynes of Iron, as the Ile of Palme, so named bicause of ỹ multitude of Palme trées, that are there, and so of others. And although that it be the least of the others, (for his circuite is not aboue 6. Leagues) yet neuertheless it is fruitful, for the circuite that it containeth, as well in canes bearing Suger, as in beasts, fruits, & fayre gardens, aboue al ỹ rest. It is inhabited wt the *Spaniards* as wel as ỹ rest. As touching corne, ther is not sufficiẽt for the dwellers, therfore the greatest part as ỹ slaues, are cõstrained to nourishe them selues wt milke and chéese, made of goates milke, of ỹ which ther is The Ile of Iron and why it is so called. The fruitfulnesse of the Ile of Iron.

C.ij. plentie,

plenty, and therefore they loke fresh, well disposed, and marueilous wel nourished, for bicause that such nourishment by custome is familiar to their nature, likewise for that the good temperatnesse of the ayre fauoureth them. Some half Philosopher or half Philistiō (giuing alwayes honor to thē that merit honor) may here demaunde whether that they vsing these things, are not grauelly, knowing ỹ milke, and cheese engender grauel, as may be sene in many in our *Europe*. I answere that cheese of it selfe may be good and bad, grauelly and not grauelly, according to the quantitie that is taken, and the nature & disposition of the person. True it is that to vs which being not contented with one kinde of meate, we take oftentimes euen in an houre twenty, or thirty kindes of meates and drinkes, it may be hurtfull, but not to them which vse one kinde only, yea, and that moderatly.

Milke and Cheese grauelly.

We see that the *Indians* liue seuen or eight moneths in the warre with meale made of certayne harde and dry rootes, in the which some woulde Iudge that there were no nourishment nor sustenance. The inhabitantes of *Creta* & *Cypris*, liue almost with no other thing than milke the which is better than that of the *Canaries* for that it is Kowe milke and other Goates milke. Furthermore that milke is good nourishment, that prōptly is conuerted into bloud, for that it is but bloud whitted in ỹ dug or rother. Plinie in his seconde boke & .42. Chap. sheweth that Zorastes liued xx. yeres in the wilderneste onely with cheese, ỹ *Pamphiliens* in the warre, had almost no other victuals but cheese made of Asses, & Camels milke, the which also I haue sene the *Arabians* do, the which did not onely drinke milke in steade of water passing the Desert of *Egypt*, but also gaue it vnto their horses. Also the Ancient *Spaniards* for the moste parte of the yeare lyued with Ackornes, as

Diuers nourishmentes of diuers people.

Milke is very good sustenance.

as Strabo sheweth & Posidonius, of the which they made their bread, and their drinke of certayne rootes, and not onely the *Spaniards* but many others, as Vergill reciteth in *Georgicon:* but nowe the season serueth vs to liue more sweeter and more humaynly. The men in all these Ilands are more broken to labor and trauel than the *Spaniards* in *Spaine*, hauing no lerning but rustically. To cõclude, they of knowledge that are wel sene in the Nauigation, aswel *Portingals* as *Spaniards*, say that this Iland is right vnder the *Diametrial*, as they haue noted in their carde *Marins*, limitating all that is from the North to the South as the Equinoctiall lyne of Weast and East, the which lines are equall in greatnesse, for euery one cõtaineth 360. degrées, and euery degrée as before we haue sayde, is seuentene leagues and a halfe. And euen as the Equinoctial lyne diuideth the Sphere in two, and the foure and twenty clymats twelue, in the East, and as much in the Weast, also this *Diametriall* passing by this former Ilande, as the Equinoctiall by the Iles of S. Omer, cutteth or breaketh the Paralizes and all the sphere by the half of the North to the South. Other things I haue not founde in this Ilande worthy of memorie, sauing that there are greate quantitie of Scorpions, & more dangerous thã those that I haue sẽne in *Turkie*, as I haue knowen by experience. Also the *Turkes* gather them for to make Dyle, good for medicine, as the Phisition can very well vse it.

The Ile of Iras is right vnder the Diametrial line.

The value of euery degree.

Scorpions of Canaries.

Of the Ilandes of Madera. Cap. 8.

WE reade not in Authors how that these Ilandes were discouered, but within these fortie yeares that the *Spaniardes* and *Portingals* haue hazared and

The Ilandes of Madera not knowẽ of our elders.

and enterprised many Nauigations towarde the Weast, and as we haue sayde before, Ptolomeus had vnderstanding of the Fortunate Ilands euen to the *Caape ver*. Plinie also maketh mention, ỳ Iuba brought two dogs from the great *Canaria*, beside many Authors that thereof haue spoken. Then the *Portingals* were the first that found out these Ilands, of the which we speake, and named them in their language *Madera*, the which is as muche to say, as Wode, for that it was altogether a Wilderneſſe full of wode, and not inhabited. These Ilands lye betwene *Gibaltare* and the *Canaries* towardes the West, and in our Nauigation we coasted them on the right hand, being distant from the Eqoinoctiall, about. 32. degrées, and from the *Canaries*. 63. leagues. Now for to discouer and labour this Countrey, as a *Portingale* being a maister Pilot shewed me, they were constrained to set fire in the wode, as well of the highest as of others. Of the greatest and principallest Iland, that is made in maner of a Triangle, as △ of the *Greekes*, cõtaining in circuit. 14. leagues, or therabout. Wherein the fire continued the space of vj. or vij. dayes, with suche a vehement heate, that they were constrained to saue them selues in their ships and the others that had not this meane nor libertie, cast themselues into the Sea, vntill the smoke of the fire was past. Incontinently after, they began to labor the ground, to plant and sowe diuers graines: the which profited greatly, bicause of the good disposition and temperateneſſe of the aire. Afterwarde, they builded and edified houses and Castles, so that at this day there is found no place so faire and pleasant. Among other things, they haue planted great plentie of Canes, that beare very good suger: with the which they haue a great trade into other Countreis, and at this day

What Madera signifieth.

Suger of Madera, celebrated aboue others.

day the ſuger of *Madera* beareth the name. The people that nowe inhabite *Madera*, are muche more ciuill and fuller of humanitie, than they of the *Canaries*, and they trade with others, as humainely as is poſſible. Their greateſt trade is Suger and Wine, of the which we will treate heereafter at large. Alſo they haue Honey, Waxe, Oranges, Citrons, Lemonds, Pomegranads and Cordeuans, they make great quantitie of Comfets, the beſt that may be wiſhed for, and they make them in the likeneſſe of Men, Women, Lions, Birdes, and Fiſhes, the which is a faire thing to ſée, and muche better to taſte. Alſo they conſerue many fruits, the which by this meanes do kepe, and they are caried into ſtraunge Countreis, to the comfort and recreation of euery one. This Countrey is very good, faire, and fruitfull, aſwell of his natural diſpoſition, bicauſe of the faire hils decked with woodes and ſtraunge fruits, the which we haue not in theſe parties: as alſo of fountaines and liuely ſprings, with the which the fieldes and medowes are watered, being garniſhed with herbes and floures ſufficiently, and wilde beaſtes of all ſortes. Among the Trées that are there, there are many that caſte gumme, the which they haue learned with the time, to put to neceſſary vſes. There is alſo ſéene a kind of *Gaiac*, but for that it is not found ſo good as the *Gaiac* that is at the *Antilles*, they ſet nought thereby: it may alſo be, that they know not the manner how to vſe it. There are alſo certaine Trées, that at certaine times of the yeare, caſteth good Gumme, the which they call Dragons blonde, and for to get it out, they pearſe the trée foote, opening it wide and deepe. This trée beareth a yellow fruit, as great as a Cherrie, the which is very good to refreſhe one, whether he haue the Ague or otherwiſe.

Comfets of Madera.

The fruiteful-neſſe of the Iſlands of Madera.

Gumme.

A kinde of Gaiac.

Dragons blud.

Dioscoridus Cinaber.

This kinde of gumme is not vnlike to *Cynaber* of which writeth Dioscoridus, saying, as for *Cynaber* sayth he, is brought from *Africa*, and is solde deare, so that there is not ynough to satisfie paynters: it is redde, and therefore some iudge it to be Dragons bloude, and so hath Plinie thought it in his booke the. 33. of his naturall Historie the seuenth Chapter, of the which as well *Cynaber* as Dragons bloude is not at this day founde among vs so naturall, as the elders haue described, but the one & the other is artificiall: therefore knowing what the elders haue iudged it, and that which I haue knowen of this gumme, I woulde esteme it to be altogether like to *Cynaber* and Dragons bloude, hauing a softe, and a cold vertue. I wil not here forget among these, so singular fruites as great Lemonds, Oranges, Citrons, and abundance of swete Pomegranads, winish, swéete and sowre, little and great, the ryne or péele of which serue to tanne and harden the skins, for that they are very suppell. And I thinke that they haue learned this of Plinie, for the treateth therof in his 19. booke and thirtenth Chapter of his Historie. To be short, these Ilads so fruitful & wel disposed, do excel in delicatnesse those of *Greece*, were it Chios that Empedocleus hath so much extolled, and Rhodes, Apollonius and many others.

Of the Wine of Madera. Cap. 9.

WE haue here shewed howe much the lande of *Madera* is fruitfull and well disposed, to beare many kinds of good fruite: nowe we must speake of the Wine of *Madera*, the which is aboue all fruites, for the vse and necessitie of our humayne life. I cannot tel whether

whether it meriteth the firſt degrée, at the leaſt I am aſſured it meriteth the ſeconde in excellencie and perfection. The Wine & Suger bicauſe of an affinitie in temperatneſſe that they haue together, require a like diſpoſition as doeth the ayze and the lande. And euen as our Ilandes of *Madera* doe bring forth greate quantitie of very good Suger, ſo doe they in lyke maner bring forth good Wine from what partes ſo euer the plantes are come. The *Spaniards* haue affirmed that they wer not brought from *Leuant* nor from *Candia*, and yet the Wine is as good and better. The which then ought not to be attributed to any other thing, but onely to the grounde. I know well that *Cyrus* King of the *Medians* and *Aſſirians*, before that he had conquered *Egypte*, made to be planted a great number of plats that he cauſed to be brought from *Siria*, that ſince brought forth good Wine, but yet they palled not theſe of *Madera*. And as for the Wine of *Candia*, though they are very excellent, ſo that in times paſte they haue bene greatly eſteemed in the *Romaine* bankets, the which haue bene more celebrated than the Wines of *Chios*, *Metheglyn*, and of *Promentorie of Aruaſia*, which for his excellencie and pleaſantneſſe hath bene called Wine for the Gods. But at this day the Wines of *Madera*, and of the Ile of *Palme* one of the *Canaries*, hath got the reputation, whereas there groweth white, red & claret with the which they doe trade into *Spaine* and from thẽce into other countreys. The moſt excellenteſt is ſold at the place where it is made, for nine or ten Ducats the Pype. From the which countrie being tranſported into other places, it is very hot and burning, and rather poyſon to men, than nouriſhmẽt, if it be not taken with diſcretion.

Wine and Suger of Madera.

Wine of Cãdia

Wine of the Ile of Palme.

Plato eſteemed Wine to be a very good nouriſher, and very familiar to our bodies, ſtirring vp or prouoking the

The profit of Wine being moderatly taken.

spirites to vertue and honestie, alwayes prouided that it be moderatly taken. Also Plinie saith, that Wine is a soueraine medicine. The which being well knowen of the *Persians*, esteemed their greate enterprises after that they had dronke Wine (moderatly) to be more worthy than those that were done fasting, that is to wit, being taken in sufficient quantitie according to the complexion of men. We haue here shewed, that onely the quantitie or superfluitie of meates and drinkes hurteth: therefore to my iudgement this Wine is better the second and third yere than the first, when it hath the heate of the Sunne, the which heate within time consumeth and vadeth, so that then there remayneth but the naturall heate: for being transported from one place to another, the burning heate extinguisheth. Moreouer in these Ilandes of *Madera*, the trées, herbes, and fruites growe so ranke and thick, that they are constrayned to cutte and to burne a greate parte thereof. In stede of which they plante canes of Suger that profit very much, bringing their Suger in, in. 6. monthes, and those that they plante in Januarie, are cut in June, from one moneth to another, and so according as they are planted, the which letteth that the heat of the Sunne doth not hurte them. Here I haue briefly shewed that which I could obserue, as touching the secretes of the Iles of *Madera*.

Of the Promentarie Verd, and of his Ilandes. Cap. 10.

A Promentary is, that which we cal a Cape.

THE elders haue called or named a *Promentarie*, a point of a lande that lieth out long in the sea, the which may be séene a farre of, and that this day it is called with vs a *Caape*, as a thing eminent aboue others, as

as the heade is aboue the rest of the body: also some will write Promontorium à Prominendo, the which to my iudgemẽt is best. This *Caape* or *Promentarie* of the which we minde to speake, lyeth on the coast of *Africa*, betweene *Barbaria*, and *Guinny*, in the realme of *Senega*, distãt from the Equinoctiall. 15. degrées, being in times passe named Ialout, by the inhabitants, and since *Caape verd*, by those that haue sayled thither & discouered it, being so named bicause of the multitude of trées bothe small and greate, that are gréene at all tymes of the yere, euen as the white *Caape* is so called, bicause it is full of white sandes, being as white as Snowe, without any appearance of Herbes or trées, distant from the *Canaries*. 70. Leagues: and there is founde a goulfe of the Sea, called by the people of the countrey *Dargin*, of the name of a little Ilande, néere to the mayne lande. Ptolomeus hath named this *Caape verd* the *Promentorie* of *Ethiopia*, of the which he onely had knowledge without passinge further, the which I iudge for my parte, to be well termed of him, for this countrey extendeth of a greate length, and therefore many haue sayde, that *Ethiopia* is diuided in *Asia*, and in *Africa*. Among the which *Gemaphrisius* saith, that the mountains of *Ethiopia*, did occupie the greatest parte of *Afrike*, extending to ẏ brinkes or borders of ẏ west *Occidental*, toward the South, euen to the floud or riuer *Nigritis*. This *Caape* is very fayre and greate lying farre into the sea, edified on two fayre mountaynes. All this countrey is inhabited with rude & vnciuil people, not so rude or wild as they of the *Indies*, very black as they of *Barbarie*, ye must also note that frõ *Gibaltar*, to Prestre Iohns land *Calicute*, cõtaining more thã. 3000. leagues, the people is al blacke. Also I haue sene in *Ierusalem* thrée Bishops on the parte of Prester Iohn, that came thither to visite the holy Sepulcher,

Ialout now called Caape verd, & why it was so named.

Dargin a gowlf.

Promentarie of Ethiopiæ.

pulcher, that were much more blacker than those of *Barbary*, and not without occasion, for it is not to be thought that generally those of *Africa* are a like blacke or like in maners and conditions, considering the varietie and difference of Regions, that are some more hotter than others. Those of *Arabia*, and of *Egypt*, are betwene blacke and white, others browne coloured whom we call white Moores, others are cleane blacke: the moste parte goe all naked, as the *Indians*, acknowledging a King, whō they name in their language *Mahouat*: yet some of them as well men as women, hyde their priuie parts with beasts skins. Some among the others weare shirtes, & gownes of course hairy cloth, the which they receiue in trading with the *Portingals*. The people are familiar inough towardes strangers. Before that they take their sustenance they washe their bodies and members, but in another thing they doe greatly erre, for they ordaine their meates very vnclenly, also they eate stinking and rotten flesh, & fish: the fish bicause of his moistnesse putrifieth, and the flesh for that it is tender and moyst, is quickly changed, bicause of the behemēt heat, as we sée here in Sommer. For moystnesse is signe of putrifaction, and the heate is as a cause efficient. Their houses & lodgings are alike, all rounde in maner of our doue houses, couered with rēdes and Rushes, of the which also they vse to lye on, in steade of beds for to slepe and take their rest. As touching their Religiō, they hold diuers kinds of opinions strange inough, and contrarie to the true Religion. Some worship Idols, others *Mahomet*, chiefely in the realme of *Camber*: some thinke, that there is one God, the Author of all things, with other opinions not vnlike to the *Turkes*. There are some amōg them that liue more hardly than the others, hauing hanged at their necke a little

bore

bore closely shut and glewed with gumme) like to a little chest, ful of certain letters or wrytings, for to make their invocations and prayers, the which customably they vse certaine dayes without ceassing, hauing an opinion that whilest they haue it about them, they be out of daunger. As for Matrimonie, they ioyne together one with another by certaine promisses and agreementes without any other Ceremonie. This Nation passeth the time in pleasure, louing daunsing, the which they exercise at euening in the Mone shine: in their daunsing they turn their face as by some manner of reuerence and worship, the which a very friend of mine hathe shewed me of a truthe, who dwelled there a certaine time. Nere adiacent are the *Barbazins* and *Serrets*, with the which those of whome we haue spoken make continuall warre, although that they be like, (only excepting) that ỹ *Barbazins* are more wilde, brutishe, cruel, and hardy. The *Serrets* are vacabonds and despearsed, euen as the *Arabians* by the deserts, pilfering all that they may come by, without law, & without King, sauing only that they beare a certaine honoure to him among them, that hath done some prowesse or valiant acte in the warre. And this they alleage for reason, that if they wer subiect vnder the obedience of a King, he might take their children, and vse them as slaues, as doth the King of *Senega*. They fight for the most part on the water in little boates made of the barke of a tree, of foure fadome long, the which they name in their language *Almadies*. Their weapons are bowes and sharpe poynted arrowes enuenomed, so that he is vncurable that therewith is stricken. Furthermore, they vse staues of Canes, garnished at the end with some beastes teethe in steade of iron, with the which they can well helpe them selues. When they take their ennimies in the warre, they keepe them to sell to straun-

Barbazins and Serretsa people of Affrica.

Almadies.

to straungers, for to get other Marchandise, (for there is no vse of money) they doe not kill them and eate them, as the *Canibals* doe and they of *Bresill*. I will not leaue out, ỹ ioyning to this Countrey, there is a faire riuer or floud named *Nigritis*, and since named *Senega*, the which is of the same nature as is *Nylle*, from whence it procedeth as many doe affirme, the which passeth by hie *Lybia*, and the kingdome of *Organea*, running through the midst of that Countrey, watering it as *Nylle* doeth, *Egipt*. And for this cause it was named *Senega*. The *Spanyardes* many times haue assayed by this riuer, to enter into the Countrey for to subdue them, and sometimes they haue entred well foure score leagues: but for that they coulde at no time addulciate nor appease the inhabitauntes, being straunge and stoute, for auoiding of further inconueniences that might happen and fal, they departed home again. The trade of these brutishe men, is Oxen and Goates, specially their skins, and they haue so great abundance, that for a hundreth waight of yron, you may haue a couple of Oxen of the best. The *Portingals* make their baunt that they were the first ỹ haue caried to this *Caape verd*, Goates, Cowes and Bulles, the which haue since so multiplied: also that they haue caried thither diuers Plantes and Séedes, as of Rice, Citrons & Orenges. As touching *Nyll*, it groweth in the Countrey plentifully. Neare to this *Caape verde*, nert to the maine land, there are three litle Ilandes, others than those that we call Ilandes of *Caape verd*, of the which we wil speake hereafter, being fair inough, bicause of ỹ faire trées that they bring forth, neuertheless they are not inhabited. They that dwell there neare, goe thither to fishe, from whence they bring suche a multitude of Fishe, that they vse it in steade of bread, being once dried, and beate to dust. In one of these Ilands

Nigritis nowe called Senega.

Ilands neare to Caape verde, not inhabited.

Ilands is found a Trée, the which beareth leaues like to our Figge trées: the fruite is a two foote long or there about, and great in proportion like to Colwcombers of the Ile of *Cypres*. Some eate of this fruit, as we doe Pyllions or Pompons, and within this fruit, there is a graine of the greatnesse of a Beane, wherewith some of them féede their Apes and Munkeys: others make collers to put about their necks, for it is very faire when it is dried and seasoned. A straunge tree.

Of the Wine of Palme trees. Cap. II.

HAuing written as muche as is possible, that which merited writing of the *Promentary verde*, being héere before declared. I am nowe minded particularly to treate, séeing it cõmeth to purpose of Palme trées, and of the Wine and Beuerage, that these blacke brutishe men haue learned to make: the which in their language they cal *Mignoll*. We sée how muche God the father and creator of all things, giueth meanes and wayes for the comfort of our life, in suche sorte that if one way faileth, he sheweth vs another. And although that in that Countrey the wine is not so good as in other places: and paraduenture for that they haue not bene planted, or so diligently loked to, as it is in many places of *Europe*, neuertheles they haue by Diuine prouidence recouered by Arte and some diligẽce, that which otherwise to them was denied. Now this Palme is a trée maruellous faire & wel accomplished, be it in height, in perpetuall grénnesse or otherwise, (of ỹ which) there are diuers kinds, & that grow in diuers places. In *Europe* aswell as in *Italy*, these Palmes growe abundantly, chiefly in *Sicily*, but they are barren: Diuers kindes of Palmes.

in

in some of the borders of *Spaine*, they beare fruite vnrelished and sowre, not to eate. In *Affrica* they are sweete, and also in *Egipt*, in *Cypris*, in *Creta*, and also in *Arabia*. Likewise in *Iudea*: the wine that therof is made, is excellent, but it hurteth the braine. Of this tree there is male and female, the male beareth his floure at the braunche, the female buddeth without floure. And it is a maruellous thing, and worthy of memory of that which Plinie and many others doe recite, that in the Forest of Palme trees that naturally grow out of the earthe, if that the males be cut, the females become baren without bearing any more fruit, as widowes that want their husbandes. This tree requireth a hot Countrey, a sandy ground, and brackishe or salt, otherwise they salte the rote before they plant it. As touching the fruit, it beareth meate outwards, the which groweth first, and within, a nut with a shel, the which is the graine and seede of the tree, as we see Appels in our Countrey: and also there groweth little ones among these, without nut, growing al on a braunch. Furthermore, this tree being dead, reuiueth and springeth againe of it self, of ỹ which it seemeth ỹ bird Phœnix hath taken his name, the which in Greeke signifieth Palme, for that he reuiueth againe of him self, without any other meane. And yet more this tree so muche celebrated, hath caused this Prouerbe and argument, that is to cary the Palme, asmuch to say, as the triumph and victory, or for that in times past they vsed a crowne of Palme in their victories, as a thing that is alwayes greene. And yet euery play or game hath his tree, as the Bay tree, the Mirrhe tree, and the Oliue tree, or for that this tree, as some say, was first consecrated to Phœbus before the Laurell or Bay, the which of antiquitie hath represented the signe of victorie. And the reason thereof reciteth Aulus Gelius, when

Plinie.lib.13. cap. 4.

Phœnix a bird, and why she is so named.

Prouerbe.

when he saith, that this tree hath a certayne propertie, that happeneth to worthy and vertuous men, that is, that the Palme tree neuer boweth nor bendeth, but to the contrarie, the more that it is laden the more as by a manner of resistance it redresseth and beareth vpwarde, the which Aristotle confirmeth in his Problemes, also Plutarche, Plinie, and Theophrastus, the which seme to agree with the saying of Virgill. The property of the Palme. Lib. 7. Lib. 8. Lib. 16. Chapt 42. Lib. 5. of plantes.

Shrinke not at all though fortune at thee frowne,
But valiantly resist and beat hir downe.

Now to our purpose, in the which as wel for ỹ disposition of the ayre which is very hot being in the zone Torida distant 15. degrees from the Equinoctial lyne, as for the good nature of the earth, there groweth abundance of Palme trees, from the which they draw a kind of Iuice for their store and ordinary drinke: the tree being opened with a certayne instrument a foote or twaine from the grounde, there proceedeth a Licor, that they receiue in an earthen vessell, and kepe it in other vessels for their vse. And for to kepe it from corruption they salt it a little, as we doe verioice in our countrey, so that the salt consumeth or taketh away the taast of the tree. As touching the colour & strength, it is like to the white Wines of *Anion*, the taaste is very good. This licor is very good for to refresh and quenche their thirst, to the which they are subiect because of the extreme heate. The manner how to make Wine of Palmes. The property of the Wine of Palme trees.

The fruit of these Palmes are little Daates sharp and sower, so that they are not toothsome to eate, neuertheless the Iuices of the tree is very pleasant to drinke. And among them they esteeme it as we doe good wines. The *Egyptians* in tymes past before they did embalme the dead bodyes hauing prepared thē according to their custome, for to kepe them from putrefieng, did washe them thée

or foure tymes with this liquor, and then anoynted them with myrrh and Cynamon. This drinke is vsed in many countries of *Ethiopia*, for want of better Wine. In like maner certayne *Moores* make a kinde of drinke with the fruite of an other tree, but it is as soure as verjuyce before they be ripe: for to be short, I will leue many & diuers fruites and rootes the which the inhabitants vse for their sustenance, that they haue taken onely by experience, so that they knowe how to vse them in their sickneſſe. For, euen as they eschewe voluptuousneſſe, and superfluitie, the which among vs are very familiar, so also they are more harder and stronger for to endure outward iniuries be they neuer so greate. And to the contrary we, for that we are ouer delicate and dayntie, are hurte with a small thing.

Another kinde of drinke.

Of the Riuer of Senega. Cap. 12.

ALthough that I am not minded in this my discourse as a true Geographer to set out the Countreys, Townes, Cities, Floudes, Goulfes, Mountaynes, Diſtances, Situatiõs, and other things appertaining to Geography, yet neuertheleſſe it semeth not contrarie, to write and set forth at large the moſte notableſt places when it commeth to purpoſe: as the things that I haue seene for pleasure and contentation of my mind, that the reader might thereby receiue some pleasure and profit. Now this floude so famous among other things, of the which the countrey and Kingdome that it watereth hath bene named *Senega*, as our sea *Meditarium*, hath or requireth diuers names according to the diuerſitie of coun-

The Kingdome of Senega.

treys

treys where it passeth, and in *Libia*, comming to the *Caape verd*, of the which we haue spoken here before, from the which to the ryuer, the countrey is very plaine, sandie and barren, for the which cause there are not so many deuouring beastes, as in other places. This floude or Riuer is the first and most celebrated of the lande towarde the Weaste side, separating or deuiding the drie and barren countrie from the fruitfull, and it extendeth euen to the high *Libia*, and to many other countreys and Kingdomes that it watereth. It containeth in bredth about a league, the which is very little in the respect of many riuers that are in *America*, of the which we will treate hereafter more at large. Before that it entereth into the Weaste, it deuideth, and entereth in by two mouthes or openings being separated the one from the other about half a league, the which are of an indifferent depth, so that smal ships may be brought in. Some in the olde time as Solon in his booke named Pollycistor, Iulius Cæsar and others, haue written that the great floude of *Nill*, passing all ouer *Egypt*, hath the like spring or Originall as *Senega*, & procedeth out of the same mountaines, the which semeth not true. For the originall of *Nill*, is far beyonde the *Equator*, for it commeth from the high hills of *Bede*, otherwise named of the Auncient Geographers, hills of the Mone, the which separateth the olde and newe *Africa*, as the hills *Pyrannes*, deuide *Fraunce* from *Spaine*. And these hills are in *Cerenaique*, the which is beyond the lyne .15. degrées. The source or spring of *Senega*, of the which we speake, procedeth from two hills or mountaynes, the one named *Mandro*, and the other *Thala*, being distant from the hills of *Bede*, more than a 1000. leagues. And by this may be sene how greately many haue erred for þ they haue not sought out things, as

The opinion of some of our elders vpon the originall of Nill and of Senega

Hills of the Moone and of there lying.

The originall of Senega.

we haue done of late dayes. As for the hills of the Mone, they lye in the lower *Ethiopia*, & those from whence commeth *Senega* into *Libia*, of the which, the chiefest hills are Vsergate, from whence procedeth the Riuer of *Darda*, the mounte *Mandro*, being more spokē of than the others, for because that all the riuers that runne from *Salata*, to *Maßa*, being distant the one from the other about seuenty leagues, take their originall out of this hill. Furthermore, the mounte *Gyrgila*, from whence their falleth a riuer named *Sympho*, and of *Hagapole*, commeth the floude *Subo*, being full of good fish and Cocodzils hurtful to their neighbors. True it is that Ptolomeus, hauing treated of many countryes and strange Nacions, hath sayde that which semed hym good, chiefely of *Africa* and *Ethiopia*. And among all the Auncient writers, I finde none that hath had so perfit knowledge to my minde as he, when he speaketh of the *Promentarie of Phraso*, hauing fiftene degrées of latitude, & that is the farthest lād of the which he hath had knowledge, as also describeth *Glarean*, in the end of the descriptiō of *Africa*. In his time the inferior worlde hath bene discribed, neuertheless he hath not wholy spoken thereof, for that he knewe not a greate parte of the land *Meridionall*, which in our time hath ben since discouered. And many things haue ben added to the writtings of Ptolome, that may be sene in the generall table that is properly of him. Therefore the simple reader hauing not greatly turned in the Cosmographyy, nor had experience of things, shal note that al the inferior worlde is deuided by the elders in three partes vnequal, that is to wit *Asia*, *Europa*, and *Africa*, of the which some haue writen the truth, other that which semed them good, without making any mention of the west *Indies*, that at this day make the fourth parte of the world, discouered of late yeres, as also hath

Hills of Libia.

None in times past hath had perfit knowledge of Africa in generall.

hath bene the moſt greateſt part of the Eaſte *Indies Calicut* and others. As touching thoſe of the Weaſte, as *Fraunce Antariike*, *Peru*, *Mexica*, they are now commonly called the Newe Worlde, yea to the. 52. degree and a halfe of the lyne, where as is the ſtraight of *Magello*, and many other prouinces on the North ſide, and of the South on the coaſt of *Leuant*, & to the lower tropicke of Capricorne in the Weaſt *Meridionall*, and the North lande, of the which Arian, Plinie, and others Hiſtoriographers, haue made no mention that they haue ben diſcouered in their tyme. Some haue made mention of certayne Ilandes that were founde out or diſcouered by the *Carthaginians*, but I iudge thē to be the Ilandes *Hiſperides* or foztunate. Plato alſo ſayth that in tymes paſt there was in the ſea *Atlantike* or Weaſt, a great mayne lande or countrey, and that there was in like caſe an Iland named *Atlantike* more greater than *Africa* or *Aſia* together (the which) was ſwallowed vp with an earthquake, the which I thinke rather to be a fable than otherwiſe, for if it had ben true, others beſide him would haue written thereof, knowing that the lande of which the elders haue had knowledge, deuideth in this maner. Firſt of the Eaſte parte it is nert vnto the vnknowen land, the which is nert to the great *Aſia*, and to the Eaſte *Indes* on the South ſide: they haue had knowledge of a few, that is to wit, *Ethiopia Meridionall*, named *Agyſimbra* or the North ſide of the Ilandes of *Englande*, *Scotlande*, *Ireland*, and the hills *Hiperbores*, which are the further partes of lande Northwarde as ſome do ſay. Now to retourne to *Senega*, on the one and on the other ſide of the floude, euen as the grounde is diuers and differing, ſo are the inhabitantes therof: on the one ſide the people are very blacke, of great ſtature and ſtrong of body, neuertheleſſe the countrey

The newe worlde.

The Iles Hiſperides diſcouered by the Carthaginians in times paſte.

The Ile Atlantike in the time of Plato.

The diuiſitie of the countrey & the inhabitants maners in Senega.

flourisheth wt fayre trées bearing fruit, on the other side you shal see al contrary, the mē of the colour of Asshes, & of little stature. As touching the people of the countrey of *Senega*, I can say no other thing than of those of *Caape verd*, but that they are rather worse, for that the Christians dare not so easily descende a lande for to trade or to haue refreshing, as in other places, vnlesse they wil be killed or taken for captines, and so to be made slaues. All things among them are wilde and contemptible sauing onely peace, the which they doe somewhat esteme one towarde another. In like case reste, with some exercise, sometimes in laboring the grounde for to saue Ryce: as for corne and Wine there is none, as touching corne it cannot prosper nor come vp as in other countreys for that there falleth very little and seldome rayne, which is the cause that the sédes cannot bud out nor flourc because of the extreme heate and drieth. So sone as they sée their grounde watered or dewed, they begin to sowe, and after they haue sowed within three monethes the fruite is ripe redy to be cut. Their drinke is the Iuice of Palme trées and water. Among the trées of this countrey there are founde some of the greatnesse of our Oke trées, the which beareth fruite as great as dates: with the nut they make Oyle that hath meruelous properties. The firste is that it holdeth water in yellowe collour like safferne, with ỹ which they dye or collour their little boulles, that they drinke in, also there hattes that are made of the strawe of rice. Furthermore this Oyle hath a smell like to Parthe violets, and a sauor or taast like Oliue Oyle, therefore many eat of it with their Fish, Ryce, and other meates that they eate. Thus much thought I good to speake of this ryuer and countrey of *Senega*, the which extendeth from the coast of *Leuant*, to the land of *Thuen-*

A fruitfull tree and Oyle of diuers properties.

far, and from the South parte of the Realme *Cambra*, from the ponent, to the Weaste sea, keping alwayes our course, certayne dayes after we began to enter into the countrey of *Ethiopia*, in that parte that is named the kingdome of *Noby*, which is of a greate circuite, with many kingdomes and prouinces, of the which we will hereafter speake.

Of the Ilands Hisperides, othervvise named Caape verd. Cap. 13.

The lying of the Ilandes of Caape verd.

After that we had lefte our *Promentary* on the lefte hande, for to kepe our course as right as it was possible, making the Southwest a quarter of South almost a whole day, but about ten or eleuen of the clocke the winde came contrary, the which cast vs on the right hande towardes certayne Ilandes the which are called by our carde *Marins*, Ilandes of *Caape verd*, the which are distant from the *Canaries*, about two hundreth leagues, and from the *Promentarie* sixtie leagues by sea, and a hundreth leagues from *Budomell*, in *Affrica*, following the coste of *Ginnie* towarde the pole *Antartike*. These Ilandes are ten in number, of the which there are two wel peopled with *Portingals*, that firste discouered them & brought them to their obedience, one of them which they haue named S. Iames Iland, is better peopled than the rest, also thither is made greate trading by the *Moores* as well of those that inhabite the mayne lande, as of the others that saple to the *Indies* in *Ginnie*, and of *Manycongra*, in the countrey of *Ethiopia*. This Ilande is distãt from the Equinoctiall lyne, fiftene degrees: an other

The Ile of S. Iames.

The Ile of S. Nicolas, others as Flera, Plintana, Pintoria, and Foyon.

likewise named S. Nicolas Ile, inhabited as the other: the others are not so peopled, as *Flera, Plintana, Pintoria,* and *Foyon,* in the which there are a certayne number of people and slaues sent thither by the *Portingals*, to labor the grounde in some places where they finde it beste, and chiefly for to get goate skinnes of the which ther is great store, & therewith make good trade & haue thereof a great vent, and therefore the *Portingals* passe twise or thrise in a yere with ships and munitions leading with them dogs, and bringing nets, and snares for to chase and hunte wild goates, the which after they are skinned, they reserue onely the skinnes, the which they season with salt and earth, in certaine vessels made for that purpose, for to kepe them for putrifieng, and so they carry them into their countrey, and therewith they make their *Marokins*, that are so greately esteemed with vs. Also they inhabitants of these Ilands are bound to render or pay for tribut, for euery one to the King of *Portingall*, the number of six thousande goates wilde and tame, being salted and dried, the which they deliuer to those, that of the parte or for the Kings behoose make the voyage, with his greate shippes to the Easte *Indies*, as to *Calicut* and other places passing by these Ilandes: and these number of goates are bestowed for their sustenance during the voyage, which is two yeres long or more, for because of the distaunce of places and the greate Nauigation that they muste make. Moreouer the ayre in these Ilandes is Pestilent and vnholsome, so that the firste Christians that beganne there to inhabit, were of a long tyme vexed with sickenesse, as well to my Iudgement for the vntemperatnesse of the ayre that in such places cannot be good, as also the changing of dyet and of countrey.

Marokins of Spaine.

Also

Also the burning Agues are there very familier & common to the slaues specially, and the bloudy flixe, of the which neither the one nor the other procéede not but of humors extreme hot, bicause of their continuall trauaile and naughty nourishment: also of the hotnesse of the air, with the water that is next, and therfore they receiue excesse of these two Elements.

Of the Torterels, and of an herbe that they call Orselie. Cap. 14.

SEing ỹ in our Nauigation we are minded to write certaine secretes obserued in places where we haue bene, it shal not be hurtful to speak of Torterels, that these former Ilands doe norishe in as great quantitie as goates. There is found four kind of Torterels, of ỹ land & of the sea, the third liuing in fresh water, the fourthe in marishes. Of the which I meane not to speake particularly, but only of those that are séene on the sea coastes that compasse these Ilands. These kind of Torterels wil leape from the Sea to the shore at his appointed time, making with his clawes a hole in the sande, wherein after the hath laid hir egges, (being of the number of eight paire, of the which speaketh Aristotle,) couereth them so well, that it is vnpossible to sée them, or to finde them vntill that the floude commeth that vncouereth them, then bicause of the extreme heate that is there of the Sunne, they engender and open (as the Henne of hir egge) the which consisteth in greate number of Torterels, of the greatnesse of Crabbes (which is a kinde of Fishe) the which the floud returning, beareth into the Sea. Among these Torterels, there are some of suche a greatnesse, specially in these partes whereof I speake, that foure men Four kinde of Torterels.

cannot almost beare one, as of a truth I haue seene and
Lib. 9. cap. 10. vnderstanded of men worthy of credence. Plinie sheweth that in the *Indian* Sea, there are so great Torterels, that the shel is bigge inough to couer a meane house, and that at the Ilandes of the red Sea, they might make therewith vessels Nauigable. The sayde author sayeth also, that there are the like at the straight of *Carmania* in the *Persian* sea. There are many wayes to take them. Some-
How to take the Torterels. times this great beast of a desire to swim more easily, seketh the vpper parte of the water a little before none, when the day is faire, where as hauing the backe bare and vncouered out of the water, sodainly their shell is so well dried by the Sunne, that they cannot descend to the depth of the sea, so that they flote aboue water; will they or not, and by this meanes they are taken. It is otherwise sayd that in the night they come out of the Sea seking their repast, and after they are full and weary, they fall a slape on the water neare to the shore, wheras they are easily taken, for they are heard how they snort in slepping, beside many other wayes and meanes, which were
The thicknesse of the shells of these Torterels of the Sea, and why they serue. to long to rehearse. As touching their couer and shell, I leaue you to iudge of what thickenesse it may be proportioned to his greatnesse. Also in ỹ coast of the straight of *Magelan*, and of the riuer of plate, the *Indians* make their shieldes, which serue them for to receiue the blowes of arrewes of their enimies. Likewise the *Amazones* on
Shieldes of the shels of Torterels. the coast of the peaceable Sea, make their Bulwarkes when that they are assalted of the enimies. And for my parte I may boldely say, that I haue seene suche a shell of a Torterell, that a hande gun could in no wise pierce. We neede not to aske how many the *Insulares*, or Ilande dwellers of *Caape verde* doe take and eate, as we woulde doe here Beefe or Mutton. Also it is like to Veale, and

almost

almost of the same taste. The wilde men of *India America* will in no wise eate of them, persuading with themselues that it would make them heauy, as it is an heauy meat, which wold be a great let or hinderaunce to them in the warres, for that being heauy, they cannot pursue lightly their enimies in the warre, neither escape themselues. To conclude, I wil rehearse a Historie of a Gentleman *Portingalls*, that was a Leper, who for the great paine that he receiued of his disease, seking all the meanes he could to absent himselfe from his Countrey, as one being in extreame dispaire, after he had knowledge of the conquest of these faire Ilands by those of his countrey, was bent for recreation to goe thither, so that he prepared himselfe in the best order he coulde, with ships, men, and artillery, and beastes aliue, specially Goates, of the which they haue quantitie. And in the ende he landed in one of the Ilandes, who for the taste that his disease caused him to haue, or for that he was weary of eating of flesh, the which they vse customably in their Countrey, he had a desire to eate egges of Toxterels, the which he did for the space of two yeares, in suche sorte, that in the ende he was healed of his Leprosie. Now I would gladly aske, whether that by the temperateneese of the aire, he recouered his healthe, which he had chaunged, or the meate that he eate. I thinke verily, that bothe the one and the other was the cause. As touching the Toxterell, Plinie who speaking as well for sustenaunce as for medicine, maketh no mention that it should be good against the Leprosie. Neuertheless, he sayeth that it is good against many poysons, specially against the Salmander by a *Antipathia*, that is betweene them two, and mortall enmitie.

A historie of a Portingal gentleman.

A Portingall healed of the Leprosie.

Whether

Whether that this beast hath any hid propertie against this euill, I leaue to the Phylosophers and Physitions: and so ye may see that experience hath geuen the knowledge of many medicines. Of the which none cã giue any certaine reason: wherfore I wold that some wold proue the experience of these of our Countrey, the which to my iudgement shold be more better & more sure than Vipers, so much commended in this affection, and of which is cõposed and made the great Theriaque, knowing that it is not sure to vse Vipers, because of the poyson ỹ they bear, what so euer they say, the which thing was also firste knowen by experience. It is also sayd that many vpon the example of this *Portingall* haue gone thither, to whom it hath also wel succeded. This much therfore shall suffice for Torterels, and as for the Goates that this gẽtleman bare thither, they haue there so well multiplied, that at this present there are an infinite nũber, & some holde opinion that their original commeth from thence, & that before there was none seene. Now e there resteth to speake of an herbe that they name in their lãguage *Orselie*: this herbe groweth on the tops of high and accessible rockes without any earthe, of the which there is great aboundaunce, and for to gather it, they fasten ropes on these Mountaines or rockes, then they clime vpwarde by the lower ende of this corde or rope, and scraping the rocke with certaine instruments that they haue, make it to fall as a chimney sweeper doeth, the which they reserue, and let it down by a rope, in baskets or other vessels. The vse of this herbe, is for to make coloures, as heere before we haue shewed.

Orselie a herbe.

Of the Ilande of Fire. Cap. 15.

The Ile of fire, and why it was so named.

AMong other secretes I wil not leaue out ỹ ile of fire, so named, for that it casteth cõtinually a flame of fire, suche

fathe a one, that if the elders had had thereof any knowledge, they wold haue written it among other things, aswel as of the Mountaine of *Vesune*, and of the hill *Etna*, of the which for a truthe they rehearse maruels. As touching *Etna* in *Sicilie*, it hath cast the fire sometimes with a merueilous noise, as in the time of Marcus Emilius, & T. Flaminus, as writeth Orosa, the which many other Historiographers doe affirme, as Strabo, the which affirmeth to haue sæne it, and diligently considered. The which maketh me to beleue somewhat also in the respecte of these men that haue spoken thereof. Also they are not so farre off, but þ we may proue whether it be true or no. I know well that some of our writers would say, that one of the Ilandes of *Canaria* casteth continually fire: but let him take hæde that he take not that, of which we speake, for the other. Aristotle in his boke of maruels, speaketh of an Ilande discouered by the *Carthaginiens* not inhabited, which did cast flames of fire, beside many other wonderfull things. Notwithstanding, I cannot thinke that they haue knowen this, muche lesse the hill *Etna*, for it was knowen before the raigne of the *Carthaginiens*. As for the hil of *Pussola*, it lieth on the maine land, and if any one wil say otherwise, I will not withstand them: as for my parte I cannot finde that euer it was found out, but since a M. M. and .rrr. with others as well nære as farre. There is also an other hill in *Hirland*, named *Hecla*, the which at certaine times casteth stones, as thoughe they had come out of a fiery furnace, so that the ground within .b. or .bj. leagues about, is barren and vnprofitable, bicause of the ashes that procede out of this hill, wherwith the ground is couered. This Ilande of which we speake, containeth vij. leagues compasse, by good right called the Ile of fire, for the Mountaine hauing of Circuite, 679. paces, and

The Hill Pussola.

of

of height a thousand and fiftie fadome or there about, casteth continually fire at the top, the which may be seene thirty or fortie leagues on the sea, much more clearer in ỹ night than the day, for that by good Philosophy the greatest light shadoweth the least: the which maketh the Navigants afraide, that haue no knowledge thereof before. This flame hath a very euill smel, and therfore ye néede not to thinke suche manner of fire straunge, knowing that they are naturall things, as the Phylosophers witnesse, (that is) those places are ful of fire, and hot Mines, of the which procéedeth a vapor hot and dry, like to fire, the which cannot be done without aire. Also from thence procéede waters naturally hot: furthermore in *Esclauonie* by *Apolonia*, there is a fountaine coming out of a rocke, whereas is séene procéede a flame of fire, whereby all the waters adiacent are as boyling. This place or Ile of fire is inhabited with *Portingals*, as many other are in those quarters. And so, euen as the burning heate of this hill doth in no wise let the frutefulnesse of the lād, the which bringeth forthe diuers kindes of good fruits, where as is a great temperatnesse of the aire, liuely springs and fair fountaines, also the sea that cōpasseth it, doth not quench this vehement heate, as rehearseth Plinie of *Chimera*, alwayes burning, and quencheth with earth or hay, being cast vpon it, but with water it is kindled.

Lib. 2. cap. 106.

Of Ethiopia. Cap. 16.

ALthough that many Cosmographers haue sufficiētly described the Countrey of *Ethiopia*, also among our writers, those the which haue made many faire Nauigations by this coast of *Affrica*, in many and farre Countreys, notwithstanding this shall not let, but that according

accoꝛding to my endeuoꝛ, I wil declare some secretes obserued in sailing by this saide coast into the great *America*. *Ethiopia* therfoꝛe extendeth so far, that it hath parte bothe of *Asia* and *Affrica*, and therfoꝛe they are deuided in two. That parte which is in *Affrica*, is named *India*, oꝛ *Leuant* of the red sea, and to the Noꝛth part of *Egipt* & *Affrica* toward the South parte of the floud *Nigritis*, the which as we haue said, is called *Senega*. To the ponent it hath the whole parte of *Affrica*, the which extendeth to the banke side oꝛ brinkes of the West. And so it hath ben named by the name of Ethiops, the sonne of Vulcane, the which befoꝛe had many other names. Toward the West it is hilly, smally inhabited in the East, others set it out after this soꝛte folowing. There are two *Ethiops*, the one is vnder *Egipt* riche and large, and in the same is the Ile *Miroa*, great among those of *Nylle*, and of the same parte extending to the East, raigneth Prester Iohn. The other part is not so well knowen noꝛ discouered, it is of suche a greatnesse, sauing only by ẏ boꝛders of the sea. Others deuide it otherwise, that is to wit, the one parte being in *Asia*, and the other in *Affrica*, that now are called the *Indies* of *Leuant*, compassed with the red Sea in *Barbarie*, towardes the Noꝛthe, to the Countrey of *Libia* in *Egipt*. This countrey is very hilly, of the which ẏ hils are *Bed*, *Iona*, *Bardita*, *Mescha*, *Lipha*. Some haue written that the first *Ethiopians* and *Egiptians*, among other were most rude & ignoꝛant, leading a wild life euen as brute beasts, without lodging oꝛ remaining, but resting them wheras they wer benighted, woꝛse than at this day do the *Masoniſts*. From the Equinoctiall toward the *Antartike*, ther is a great coũtrey of *Ethiopians*, ẏ noꝛish great Eliphãts, Tigers, Rhinoceros, beasts so named. There is another region bearing Cynamon betwene the armes of *Nylle*: the

The spreading of Ethiopia.

Senega floud, in times past named Nigritis.

The description of Ethiopia.

Miroa an Iland.

The realme of Etabecke and Iekthiophages.

the realme of *Etabecke*, on bothe sides of *Nylle*, is inhabited with Christians. The others are named *Iekthiophages* liuing only with fishe, being in times past brought vnder the obedience and subiection of Alexander. The *Anthropophages* are neare to the hils of the Mone, and the rest extending from thence to Capricorne, and returning towarde the *Caape* of good hoppe, and inhabited with diuers and sundry people, hauing diuers similitudes and monstrous. Neuertheleſſe they are eſteemed to be ỹ firſt borne into the worlde, also the firſt that haue inuented religion and ceremonies, and therfore they were neuer vnder the yoke of subiection, but haue alwayes liued at libertie. It is a wonderfull thing to se the honor and amitie that they beare to their King: for if it chaunce that he be grieued in his body, his subiects or houshold seruaunts will be the like, eſteeming it a thing vnpertinent to remaine whole, and their King grieued or offended.

The loue of the Anthropophages towards their King.

The greateſt part of theſe people are al naked, bicauſe of the extréme heat of the Sunne, others couer their priuie partes with certaine skinnes, others couer halfe of their body, and others their whole body. *Meroa* is the hed Towne of *Ethiopia*, in the olde time it was named *Saba*, and since by Cambiſes, *Meroa*. There are diuers kinds of religion. Some are Idolaters, as hereafter shalbe declared, the others worship the Sunne when it riſeth, but they deſpiſe the Weſt. This Countrey aboundeth in miracles and wonders, it nourisheth toward *India* very great beaſtes, as great Dogges, Elipants, Rhinocerons of a wonderfull height, Dragons, Baſiliſcus and others: furthermore, trées ſo hie that no Archer can ſhote to the toppe, with many other wonderfull things, as also Plinie reherſeth in the ſeconde boke, the xviij Chapter of his naturall Hiſtorie. Their corne is cuſtomably Mill and Barley, with

Meroathe chief towne of Ethiopia, auncientlie named Saba.

with the which also they make a certaine drink, and they haue fewe other fruites and trées, sauing only certaine great Palme trées. They haue also in some places, good quantitie of precious stones more than in other. Also it shal not be out of the way, to say that these people are very blacke, according as the heat is more or lesse behemēt, and that that colour commeth of a superficiall action, being the great heate of the Sunne, the which is the cause also, ỹ they are very fearfull. The heat of the aire being so violent, draweth out the natural heat of the heart, and other interior parts, & therfore they remain colde within being destitute of the naturall heate, and onely burned outwarde, as we may sée in other things. The action of heat in what thing so euer it be, is no other thing thā resolution or dissipation of the Eliments, when it perseuereth and is violent, in suche sorte that the inost subtillest Eliments being consumed, there remaineth but ỹ earthly part, keping colour and consistence of the earth, as we sée Ashes and burned wode. Then to the skin of this people so burned, there resteth but the earthly parte of the humor, the others being dispersed which causeth the coulour. I said they were fearful, bicause of the inward coldnesse: for hardinesse and manhode commeth not, but with a behement heate of the heart. The which causeth the Englishmen, & those that are vnder the North Pole, which cōtrary are cold without, but marueious hot within, to be hardy, couragious, & ful of great boldnesse. Therfore these *Neigers* haue their heade curled, their téethe white, great lips, croked legges, the women vnconstant, with many other vices which wold be to long to reherse: therfore I wil leaue this to Philosophers. Let vs come to our purpose. These *Ethiopians* & *Indians* vse Magike bicause they haue many herbes & other things proper for

Why the Ethiopians, and other are black.

Indians and Ethiopians vse Magique.

that exercise. And it is certaine & true, that there is a certain *Sympathia* in things, and hid *Antipathia*, the which cannot be knowen but by long experience. And bicause that we coasted a countrey somwhat far in this land, named *Ginney*, I thinke good to write therof particularly.

Of Ginney. Cap. 17.

AFter that we had refreshed vs at *Caape verd*, it behoued vs to passe further, hauing ỹ wind at Northeast, maruelous fauourable for to conducte vs right vnder the Equinoctiall line, the which we ought to passe: but being come to the height of *Ginney*, lying in *Ethiopia*, the winde became cleane contrary, bicause that in that region, the windes be very vnconstant, with raine, tempest, and thunder, so that the Nauigation on that coast is very dangerous. Now the fourth day of September we arriued into this Countrey of *Ginney*, on the West borders. But somewhat far within the lande, it is inhabited with a very straunge people, bicause of their Idolatry & darke ignorance. Before that this Countrey was discouered, and the people knowen, it was thought that they had liued like the *Ethiopians*, hauing the like manner of religion of those of the higher *Ethiope*, and of *Senega*: but it is found cleane contrary, for all they that inhabite or dwel from the said Senega, to the *Caape* of good hope, are al Idolaters without the knowledge of god and his law. And these people are so blinded and ignorant, that the first thing that they méete in the morning, be it birde, serpent, or other wilde or tame beast, they take it with them bearing it about them all the day, about what businesse so euer they haue, as a God or protector of their worke, if they go a fishing in any of their little boates of bark, they will put it in one of the endes of the boate well wrapped with some leaues, hauing an opinion and beleuing that it

The Inhabitants of Ginney, to the Cape of good hope, are all Idolaters.

it will bring them all the day good lucke, be it on lande or on water: neuertheleſſe they beleue in God, alleaging ꝓ he is there aboue immortall, but vnknowne, for that he will not be knowne to them ſenſibly. The which erroure differeth nothing from the error of the *Gentiles* in times paſt, that worſhipped diuers Gods, vnder the coloure of Images and ſimilitudes. But yet this is a thing worthy to be noted, though it be ſuperſtitious and abhominable: that theſe poore, ignorant, and brutiſhe men, had rather worſhip corruptible things, than to be reputed without a God. Diodorus the *Sicilian* writeth, that the *Ethiopians* had the firſt knowledge of the fained gods, to whom they began to bow, and to ſacrifice. Alſo Homer ſignifieth that Iupiter with other Gods went into *Ethiopia*, as well for that they were there honored and ſacrificed vnto, as for the wholeſomneſſe of the Countrey. The like you haue of Caſtor and Pollux, the which going on the ſea at the requeſt of the *Greekes* againſt *Troy*, were vaniſhed in the aire, and were neuer after ſéene againe, the which giueth opinion to ſome to thinke ꝓ they were rauiſhed & placed among the ſtarres of the Sea: alſo many name them the cleare ſtarres of the ſea, attributing their names Caſtor & Polux, to two fair & bright ſtarres. The ſayd people haue neither temples nor churches, nor other places appointed for ſacrifice and prayer. Beſides this, they are without compariſon much more wicked than thoſe of *Barbarie* or *Affrica*, in ſuch ſort that the ſtraungers dare not abyde them, nor ſet foote on land, but by pledges: otherwiſe they would take them, and handle them like ſlaues. Theſe Villaines or wicked impes goe all naked, ſauing ſome ſince the time that their Countrey hathe bene ſomewhat frequented, haue worne a little ſhirt of Cotten, or ſome ſuche thing, the which is brought them from other places.

Caſtor and Pollux, called the bright ſtarres, and lanternes of the ſea.

The maners and order of liuing of thoſe of Ginney.

They make not so great trade with beastes, as in *Barbarie*: there is very fewe fruits, because of the drinesse & extreme heat, for this region is vnder ỹ signe Taurus: they liue a good many yeares, and yet seeme not olde, so that a man of a.C. yeares olde, would be iudged with vs not aboue.xl. Nenertheless, they liue with the flesshe of wilde beasts, without seething, roasting, or wel preparing of it: they haue also some fishe, and great aboundaunce of Oysters, more larger some than halfe a foote, but they are more dangerous to eate, than any other fishe, they call a liquor like to milke, and yet the inhabitants eate thereof without any danger, and they vse as well salte water as freshe. They commonly make war with other nations: their weapons are bowes and arowes, as the other *Ethiopians* and *Affricans*. The women of this Countrey frequent the warre as much as the men, and they beare for the most part, a large buckle of fine gold or other mettal at their eares, lips, and also on their armes. The waters of this countrey are very dangerous, and also the aire is vnholesome, for that to my iudgement, the South winde being very hot and moist, and familiar in that countrey, is subiect to all kinde of putrefactions, the which we feele many times in this Countrey. And therefore they that of our Countrey, and of other Countreys of *Europe* that trauaile to *Gynney*, cannot remaine there long, without receiuing some sicknesse, the which chaunced to vs, for many of our companie died, and others remained a long time sicke, and with great paine they recouered their health. For the which cause we remained not there long time. I will not omit that in *Gynney*, the fruit that is most rife and common, and with the which the straungers of straunge Countreis lade their ships, is named *Maniguetta*, being very good, and wel esteemed aboue other spices, with

The aire of Ginney, is vnholesome.

Maniguetta, a fruit much esteemed among spices.

with the which the *Portingalles* make a great trade. This fruit commeth vp in the fields like an Onion. The other that commeth from *Molucquer* and *Calicut*, is not so wel esteemed by a great deale. This people of *Ginney* trade with certaine *Barbariens* adiacent, golde and salt after a straunge fashion. There are certaine places ordained among them, where as eche one of his parte bringeth his Marchandise, those of *Ginney*, salte, and the others gold molten in lumpes, and without any other talke togither, bicause of the small trust and confidence one of another, as the *Turkes* and *Arabians*, and some of *America* with their neighbors, they leaue in the place before spoken, the golde and the salte of eache part. This being done, these *Ethiopians* of *Ginney* if they finde there golde inough for their salt, they take it away, otherwise they leaue it, and let it lie. The which the other seeing that their golde wil not satisfie, they adde vnto it vntill that there be sufficient: then they beare away that, that to eche one doth appertaine. You shall vnderstande furthermore, that the *Neigers* hitherwarde are more ciuill and better nurtered than these of *Ginney*, bicause of the great resorte of Marchantes that trade thither: also they prouoke others to barter for their golde, for things of smal value, as knines, glasses, and suche like. Also the *Portingals* trade and bargaine with the *Mores* of *Ginney*, beside other things, for Iuorie. Iuorie, that we call Eliphants teethe. And one among others, shewed me that at one time they haue lade twelue thousand of these teethe: among the which there was one found among the other, that wayed a hundred pounde waight: for as we haue sayd, the lande of *Ethiopia* nourisheth Eliphantes, the which they take at the chase, as we doe here wilde Boares, and so they eate the flesh, which many affirme to be very good: the which I had rather

The trade of Iuorie.

beleue than taste, or to stand disputing thereof. I will not therefore in this place stand to reason or set out the vertues and properties of this beast, the moste gentlest, and approching to humain reason than any other, seeing that this beast hathe bene so muche celebrated of our elders, and also by those of our time: and knowing that Plinie, Aristotle, & many others haue sufficiently treated thereof, and of his flesshe, the which some say is medicinable, and good against the Leprosie. The téethe that we call Iuorie, dothe comfort the heart and the stomake, and it wil also helpe with all his substance, the parte or belly of the mother. I will not therefore wryte that which they haue written, for that it is not to our purpose. Neuertheless I will not leaue to speake that which I haue sene: the which is, if that they can get any yong Eliphantes, they teadhe them many prety knackes. For this beast is very apt, and of a good vnderstanding.

Eliphãt, a beast approching to humain reson.

Of the Equinoctiall line, and of the Ilandes of S. Omer. Cap. 18.

Leauing therefore this parte of *Gynney* on our lefte hande, after we had staied there but a while for the infection of the aire, as we haue before shewed, we kept our course, coasting alwayes to the height of the *Caape* of Palmes, and of that which is called the three poyntes, where as runneth a faire Riuer, able to beare great shippes, by the reason whereof there is good trade all ouer the Countrey, and the which beareth golde and siluer abouandantly in lumpes, and therefore the *Portingalles* haue landed there, and being in fauoure with the Inhabitantes, they haue builded there a faire Castle, the which

A riuer or flud bearing Mines of golde and siluer.

which they haue named the Pine Castle: And not wout a cause, for their Golde is without comparison more finer than that of *Calicute*, or of *India America*. It is on this side the Equinoctiall about three degrées and a halfe. There is founde a riuer that commeth from the Mountaines of the Countrey named *Cania*, and another more lesser, named *Rhegium*, the which beareth or bringeth very good Fishe, also Cocodrils very daungerous, as *Nylle*, and *Senega*, and they eate them as we doe Venson. I will not forget what was shewed me to haue bene seene neare to the Pine Castle: a sea monster hauing the shape of a man, that the flood had left on the shore, the which was heard crie. In like case the female came with the next flood, crying aloud, and sorowing for the absence of hir make: the which is a wonderfull and straunge thing. By this may be knowen, that the Sea doeth nourish and bring forthe diuers, and straunge kinde of monsters, as well as the land. Being now by our iourneys come euen vnder the Equinoctiall, I minde not to passe any further, without noting somewhat. This line Equinoctiall, or Circle Equinoctiall, or else Equator, is a trace imagined, of the Sunne by the midst of the world, the which deuideth in two equall partes, two times the yeare, that is to wit, the fourth of September, and theleuenth of March, and then the Sunne passeth directly by the Zenithe of the earth, and leaueth vs this imagined Circle, equall to the Tropicks & others that may be iudged betwene the two Poles, the Sunne going from the East to the West: it is true that the sunne goeth al the yeare by the Ecliptike to the Zodiake, sauing on the dayes aboue named, & standeth directly ouer them that inhabit there. Furthermore they haue right course, without ỹ one of the Poles be more erected than the other: the day & the night are to thẽ equall, &

Cania and Rhegium riuers.

Two sea mõsters like to man and wife.

The descriptiõ of the Equinoctiall line.

From whence commeth the name Equinoctiall.

therefore they were named Equinoctiall, and according as the Sunne doth depart from the one to ỹ other Pole, there is vnequalities of dayes and nights, and eleuation of the Pole. Then the Sunne declining by litle and litle from this point Equinoctial, goeth by his Zodiake almost to the Tropike of Capricorn, and passing no farther, causeth the Solstice of winter: then returning, passeth by the sayd Equinoctiall, till that he come to the signe of Cancer, whereas is the Solstice of Sommer: therefore he maketh vj. signes parting from the Equinoctiall to eche one of these Tropikes. The elders haue estemed this countrey or Zone among the Tropikes to be vnhabitable bicause of the extreme heate, as those that are neare to the two Poles, bicause of the colde. Neuertheleſſe, within these few yeares this Zone hath bene discouered by Nauigations, and inhabited for that it was found frutefull, and abounding in many good things (notwithstanding the heat) as the Ilandes of S. Omer and others, of the which we will speake hereafter. Some vnder this line cõparing the coldneſſe of the night, with the heate of the day, haue taken this argument: that in that respect there might be good temperateneſſe, biſide many other reaſons ỹ I omit for this present. The heat that is there semed to me no hotter than it is here at Midsomer. Furthermore there is much tempeſt, thunder, lightnings and raines, & therefore at the Ilands of S. Omer, as also in a nother Iland named the Ile of Rats, there is as much verdure or greenenesse as is possible. These Ilands vnder the Equinoctiall line are marked in our cardes *Marini* S. Omer, or S. Thomas, inhabited at this day by *Portingals*, although that they be not so frutefull as certaine others.

The temperateneſſe of the aire, vnder the Equinoctiall line.

The Ile of S. Omer, or of S. Thomas.

Also there is gathered a certain suger, but they trade with the *Barbarians* and *Ethiopians*, Golde molten, Pearles,

Pearles, Muske, Rhubarbe, Beastes, Byrdes and other thinges according to the countrey. Also in these Ilandes the seasons and times are vnequall and differing from other countries, the people more subiect to sickneſſe than they of the North part, the which difference & vnequalitie commeth of the Sunne, the which sheweth his qualities by the ayre being betwene him and vs. It passeth as euery one knoweth, two times the yere customably thereby, and then ỹ Equinoctial descrieth him, in the monthes of Marche, and September. About this lyne is founde such abundance of fishes of sundry & diuers kindes, that it is a maruelous and a wonderful thing to see them aboue water, and I haue heard them make such a noyse about the ships side, that we could not hear one another speke: whether this is bicause of ỹ heat of the Sunne or for any other reasons, I leaue that to the Philosophers. There resteth nowe to shewe that euen about our Equinoctiall, I tasted the water the which was more sweeter & pleasater to drinke thã in other places, wheras it is very salt, though that many affirme the contrarie, iudging that it shoulde be rather more salter, for that it draweth to the lyne whereas the heate is most behement, knowing that from thence commeth the saltneſſe of the sea, and therfore that shoulde be more sweeter that is towarde the Poles. I do verily thinke that from the one Pole to the other euen to the line, that as the ayre is not equally temperat, so in like case the water is not temperat. But vnder the lyne the temperatneſſe of the water doeth folowe the temperatneſſe of the ayre. Therefore there is a good reason, why the water in that part is more sweeter than in other places. Being passed this line, we found the sea more and more calmer and peaceable, keping our course towarde the *Caape* of good hope.

Abundance of diuers fishes vnder the lyne.

The sea water is sweet vnder the Equinoctiall.

That not onely all that is vnder the lyne is inhabited, but also al the worlde is inhabited contrary to the opinion of our elders. Cap. 19.

Man hath great desire to knewe and se things.

IT is euidently sene howe greate the curiositie of men is, either for a desire to knowe things, or for to attayne to possessions, or else to auoyde Idelnesse, that they haue hazarded them selues (as the wise man sayth, and beside him the Poet Horace sayth in his Epistles) to all dangers and trauels, for to eschew pouertie, to leade a more quiet life without trouble or payne. Notwithstanding it might be ynough for them to know and vnderstande that the soueraygne workmaster, hath made with his owne handes this worlde al rounde, so that the water hath ben separated from the lande, to the ende that more commodiously euery one might inhabit in his proper Climent, or at the leaste in that place whereas he thought moste beste. Neuertheleste not content with this, they would knowe if it be all ouer inhabited. Notwithstanding for such finding out, and diligence, I esteme them for my parte as much and rather more worthy of prayse, than our late writers and Nauigators, for that they haue first opened to vs these things. Otherwise with greate payne we could not haue knowen them nor comprehended: but

The opinion of many Philosophers, that say all the world is not inhabited.

Thales, Pithagoras, Aristotle, and many others as well *Greekes* as *Latins* haue sayde, that it is not possible that all partes of the world should be inhabited, the one parte for the greate and vnsupportable heate, another parte for the great and vehemēt cold. Other Authors deuiding the world into two parts called *Himisperes*, (one of ỹ which) they say can in no wise be inhabited. But the other parte in the which we are, muste of necessitie be inhabited.

And

And so of foure partes of the worlde they take away three, so that to their opinion there shoulde rest but two, that be habitable. And for the better vnderstanding thereof to eche one, excepting those that haue knowledge thereof, I will declare this more playner, minding therefore to proue that al the world is inhabited. They suppose that there is fiue zones in all the worlde, by the which they will measure, and compasse all the earth, of the which two are colde, two temperate, and the other hot. And if you wil know how they gather these fiue Zones, extende your lefte hande towarde the Sunne rysing, being the fingers spredde abroade, and by this meane Probus Grammaticus dyd teach, or instructe. Then when you haue beheld the Sunne, thorough the lower parts of your fingers, bowe and bende them euery one in forme or manner of a Circle. By the thumbe ye shall knowe the colde zone, which is the North, the which by the excessiue coldenesse (as they doe affirme) is vnhabited. Neuertheless the experience hath shewed within fewe yeares, that all those partes well nere to our Pole, also vnder the *Paralezey Artike* ioyning to the *Hyperbores*, as *Scaxia, Dacea, Swetherlande, Gotlande, Norway, Denemarcke, Thilia, Lynonia, Pilapea, Pruse lande, Rußia, Muscouia, Ruthenie*, whereas there is nothing but Yse, and continual coldnesse, to be notwithstanding inhabited with frowarde and brutish men. The which to our Englishe Marchantes is well ynough knowen. Therefore the Ancient writers in this do greatly erre, & are not to be beleued, hauing onely spoken by gesse and thought, and not by experience. Let vs speake of the other zones: the other finger next to the thumbe, doeth signifie the temperat zone, the which is inhabited, & extendeth to the tropicke of Cancer, though ỹ in drawing nere it be more hot than

Fiue Zones by the which the worlde is measured.

The cold zone.

The temperat Zone.

than temperat, as that which is iustly in the midst, that is to know betwene this tropicke & the Pole. The thirde finger doeth represent the zone placed betwene the two tropickes named *Torrida*, bicause of the extreme heate of the Sunne, the which roasteth and burneth vp all, and therefore it was iudged vnhabitable. The fourth finger is the other zone, temperated of the *Antipodes*, a meane betwene the tropicke of Capricorne, and the other Pole, the which is inhabited. The fifth which is the little finger signifieth the other zone colde, the which in like case they haue esteemed vnhabited for the like reason as they alleged for the former Pole, of the which we may say as much as we haue sayde of the North parte, for the like reason is of bothe. After then that this rule or example is knowen, it is easily knowen what partes of the Worlde are inhabited, and which are not, according to the opinio of the Auncient writers. Plinie, diminishing that which is inhabited, sayth, that of the fiue partes that are named zones, we muste take away three bicause they are not inhabited, the which hath bene shewed by the thumbe, the greate finger and the little finger. Also he taketh away al that occupieth the Weast sea. And in another place he writeth that ỹ earth that is vnder ỹ Zodiack, is onely inhabited. The causes that he allegeth why these three zones are vnhabited, is, the vehement colde, which for the farre distance & absence of the Sunne is in ỹ Region of the two Poles, and the greate and extreme heate that is vnder the zone *Torrida*, is bicause of the continuall presence of the Sunne. As much doe our late Theologias affirme and write. The contrary notwithstanding, may be shewed by the writings of these Authors before alleged, by the authoritie of Philosophers, specially of our tyme, by the witnessing of holy Scriptures, and then by expe-

Zone Torida.

Another temperat zone.

Another colde zone.

experience which passeth all, the which by me hath bene made. Strabo, Mela, & Plinie, although that they disproue the zones, write neuertheless that there are men in *Ethiopia*, in the Iland named by the elders *Aurea*, and also in the Ile *Tabroban*, *Malaca*, and *Zamotra*, vnder the zone *Torrida*: also that *Scandenauia*, the hills *Hyperbores*, and the countrey adiacent nére to the North, of the which we haue before shewed, are peopled and inhabited although according to the saying of *Herodita*, these hills are directly vnder the Pole. The first that founde out the lande contayned vnder the two temperat zones to be inhabited, as Plutarche writeth, was *Parmenides*.

The zone Torida and hills Hyperbores are inhabited.

Many haue written that not onely the zone *Torida*, may be inhabited, but also wel peopled. The which Auerroys proueth by the witnessing of Aristotle, in the fourth Chapter of his booke intituled, *of the worlde and of the firmament* Auicen in the like case, in his second doctrine, and Albertus Magnus, in his sixte Chapter of the nature of Regions, endeuoring to proue by naturall reason, that this zone is inhabited, yea more profitable for our humaine life than those vnder the tropickes. So that by this meanes we will conclude and say that it is better, more commodious, & more wholesome for our humayne life, than any others. For euen as the colde is an enimie, so in like case the heate is friendly to our bodies, knowing that our life is nothing but heat and moysture, to the contrary death is colde and drinesse. By this therfore ye may knowe that all the earth is peopled, and is neuer without dwellers neither for colde, nor heate, but for barrennesse, and whereas it is vnfruitfull it may be inhabited, as I haue sene in *Arabia*, and in other countreys. Also man was created of God for that he might dwell and lyue in what parte of the worlde he woulde,

The zone Torida, more cõmodious and wholesom thã the others.

were

were it hote, colde or temperate: for he him selfe sayde to our first parentes: Growe, increase and multiplie. The experience furthermore teacheth, (as many times we haue sayde) howe large the worlde is, and commendable to all creatures, the which we may see by the continuall Nauigations on the sea, and by the long iourneys on the lande.

Of the multitude and diuers kindes of fishes being vnder this lyne Equinoctial. Cap. 20.

BEfore the departing out of our lyne, I thinke it good to declare particularly of the fish that is found about seuen or eight leagues on this side and beyonde the lyne of diuers colours, and such a multitude, that it is not possible to number them, or to heape them together, the which are as a greate heape of corne in a barne. And ye shall note that among these fishes many haue followed our ships more than three hundreth leagues, specially the *Dorades*, of the which we will speake hereafter more at large. The *Marsouins* or sea Hogs, after that they had perceiued our ship from farre, dyd swimme a mayne against vs, the which gaue to the Mariners a certayne signe and foreshewing of that parte from whence the winde ought to come, for these Sea beastes (say they) will swimme against one, and in a greate company as foure or fiue hundreth together. This fish is named *Marsouin*, of Maris sus, in Latine, which is as much to say as a sea Hog, bicause that he is like almoste to Hogs on the earth, for he hath the lyke grunt or noyse, and hath the snoute lyke the ende of a Canne, and on the

Marsouin and why it is so named.

the heade a certayne cundite or opening, by the which he paunneth or purgeth, euen as the Whale. The Mariners take many of them with certayne gynnes of Iron being sharpe, and pointed at the ende and croked, and they doe eate but little thereof, hauing other better fish: but the liuer and lights is very good & delicate being bothe like, and also in taste to a Hogs harslet. When they are taken, drawing towarde their death they casse greate sighes as we see our countrey Hogs do when they are let bloude. The female bringeth but two at a tyme. It was therefore a wonderfull thing to see this greate number of fish making a maruelous greate noyse without comparison, the which some peraduenture wil thinke strange and vncredible: but I will affirme it to be so, for that I sawe it. As I sayd before, that there is fish found of al colours, red, as those whō they named Bonnites, the others Azure, & like golde, shining brighter than fine Azure, as those named *Dorades*, others greene, gray, blacke. Yet I will not say, that out of the sea they should kepe those colours. Plinie rehearseth that in *Spaine*, in a fountayne, the fish are of the coloure of golde, but out of the fountayne they are lyke to others, the which may come of the colour of the water, being so betwene our eye and the fishe, euen as a glasse being of a greene or blewe colour representeth the things that ar within of the same colour. Now to retourn to our *Dorade*, many as wel Ancients as others haue written of the nature of fishes, but very homelie, for that they haue not sene but hearde say, and spetially of the *Dorade*, Aristotle writeth that she hath foure finnes, two aboue and two vnder, and that she maketh her yong ones in sommer, & ỹ female remayneth hyd a certaine time, but he telleth not how long. Plinie to my iudgement, hath borowed or lerned this of Aristotle, speaking

A fountaine that sheweth fish lyke golde.

Aristotle and Plinie of the Dorade.

Lib. 6. cap. 16.

speaking of this fishe, saying that she hideth hir self in the sea a certayne time, but in passing further he hath defined this tyme to be when it is extreme hot, for that it cannot endure so greate a heate. There are founde great ones like Samons, others that are lesser: from the head to the tayle it hath a creste and all that parte coloured lyke fine Azure, in such sorte that it is impossible to excogitate or thinke a more fayrer colour: the inferior or lower parte shineth like fine golde and for this cause it was named Dorade, also of Aristotle, in his lāguage χρυσοφρυς, that the interpretors call *Aurata*, and it is very fierce on the flying fish, the which she foloweth, and chaseth in the water, as the hounde chaseth a haare in the fieldes, for she liueth by pray, casting hir selfe hye aboue water after this flying fish, and if that she fayleth at one time she recouereth at another tyme. This fish folowed our shippes the space of seuen wekes without once forsaking of them, yea night and day, vntill that she founde the sea vnsauery or not for hir nature. I knowe wel that this fish hath ben much celebrated and esteemed in tymes passe among Noble men, for that she is very delicate and pleasant, to eat. For we reade of Sergius, that founde the meanes to haue one brought to *Rome*, the which was serued at a bancket to the Emperour, whereas it was meruelously esteemed. And since that tyme hath this fish Dorade, bene greatly esteemed among the *Romaynes*, so that there was no sumptuous banket but that it was serued for a greate dayntie dish. And whereas this fish is scant in sommer, & harde to come by, Sergius the Senator, founde the meanes to kepe it with fode aliue, to the ende that this fish shoulde not fayle them in no season: and for this curiositie it was named *Aurata*, or golden fish. This fish is in much better sauor in Winter than in Somer, for al things haue their season,

The description of the Dorade.

Dorade the fish hath bene greatly esteemed in tymes paste among the Romaines. Among these Dorades those were most set by, that were brought from Tarenta being

season. Cornelius Celsus ordayned this fish to the sicke, especially, to those that had the Feuer or Ague, for it is light fish and not heauie, but may be well digested: there are found more store in the West sea, thã in the East sea. Moreouer all kinde of fishes are not found in euery place of the sea. Helops a singular fish is not found but onely about *Pamphilia*, *Ilus* and *Scaurus*, onely in the sea *Atlantike*, and so of many others. Alexander the great being in *Egypt* bought two *Dorades* for two marke of golde, for to proue if that they were so delicate and fine meate, as it was shewed him, so that there were two a lyue brought him from the Weast sea, to *Nemphis*, whereas he remained, as a Iewe being a Philistiõ, shewed me by a Historie being at *Damasca* in *Syria*. Thus much gentle Reader I haue learned as touching the *Dorade*, for that thou shouldest sée what the elders haue written thereof, and among others, my lorde William Pellicier Bishop of Mountpellier, who hath treated of the nature of fishes as faithfully and truely, as any in our tyme.

made fat at the lake Licryn as witnesseth Martiall in the thirde boke of his Epigrams.

Of an Ilande named the Ascention. Cap. 21.

THe twentie sixth day of October, being eight degrées beyonde our lyne Equinoctiall, we founde an Ilande not inhabited, the which at the firste we thought to name the Ile of Birdes, bicause of the greate multitude of Birdes that are in the sayde Ilande, but loking in our carde *Marin*, we found that before tyme it was founde out by the *Portingals*, and named the Ile of the *Ascention*, bicause that on that day, they arriued thither. We therefore seing those Birdes flying on the sea,

The Ile of the Ascention, and why it was so named.

made vs to thinke that there was some Ilande nére hande, and the nérer we came, we sawe such a multitude of birdes of diuers sortes with coloured feathers, that the lyke was neuer séene in our tyme, the which came flying to our ships, and would reste vpon vs, so that we might take them with our handes, and with greate payne could we be ridde of them. For if one had stretched out his Arme they would haue rested vpon it, euen lyke tame birdes, and not one of them lyke to the birdes of our countrey, the which to some semeth incredible. Being caste of from our handes they flyed not away, but let themselues be taken agayne as before.

Diuers kinds of strãge birds and in great number.

Furthermore in this Ilande there is a certayne kinde of greate birdes that I haue heard called Aponars, they haue little wings, and therefore they cannot flye. They are great and hye, lyke hearnshawes, the belly white and and the backe blacke as cole, the byll lyke to a cormorant, when they are killed they crye lyke hogs.

Aponars birdes.

I thought good to speake of this birde among others, for that there are founde a greate number of them in an Ilande lying towarde the *Cuape*, of good Spéde, on the coste or borders of newe founde lande, the which was named the Ile of *Aponards*: Also there are such a multitude, that on a tyme three greate ships of *Fraunce*, going to *Canada*, did lade eche of them two tymes their cockboates with these birdes on the brinke of the sayde Ilande, and it is no maistrie to goe into the Ilande and to driue them before them to their boates lyke shéepe. This therefore hath giuen me occasion to speake so much thereof. As touching the reste of the Ile of *Ascention*, it is indifferent faire and pleasant, being of circute six leagues, with mountaines garnished with faire gréene trées, herbes, and floures. Not forgetting the

Caape of good hast Ile of Aponards and why it is so named.

num-

number of birdes, of the which we haue spoken, I suppose that if it were labored and tilled with many others that are in the Weaste, as well beyonde, as on this side the Equinoctiall, it woulde render as good profit, as *Tenedos, Lemnos, Metelin, Negrepont, Rhodes*, and *Candia*, or any others that are in the sea *Helispont*, and the *Cyclades*: for in this greate Weaste sea, there are Ilandes that are more then. 80. leagues compasse, and some lesse, among the which the greatest parte are desert, and not inhabited. Nowe after that we had passed this Ilande, there dyd appeare foure starres of a wonderful greatnesse made in manner of a crosse, neuertheleste farre ynough from the Pole *Antartike*. The Mariners that sayle that way name them charets. Some of them thinke that among these is the South Starre, the which is fixed and vnmoueable, as the North starre that we call the lesser beare, the which was hyd before that were vnder the Equator, and many others that are not sene at this side to the Northwarde.

The Ile of thascention not yet inhabited as many others.

Of the promentarie of good hope, and of many secretes obserued in the same, likewise our Ariuall to the Indies, America, or Fraunce Antartike. Cap. 22.

After that we haue passed the Equinoctiall lyne, and the Ilande of S. Homer, folowing the coste of *Ethiopia*, the which is called *India Meridionall*, it behoued to folow our course euē to the *Tropike* of winter, about the which time we discouered the great & famous

India Meridionall.

Caape of good hope, why it is called Lyon of the sea. Rhinoceros or beasts of Ethiopia.

Promentarie of good hope, the which the Pilots haue named *Lyon* of the sea, because that it is feared and redouted, being so great and difficil. This *Caape* on bothe sides is compassed with two great mountaines and hils, of the which the one beholdeth the East, & the other the West. In this coũtrey are many beasts named Rhinoceros, for that they haue a horne vnder their snout. Some cal them Oren of *Ethiopia*. This beast is very monstrous, and keepeth perpetuall warre and hatred with the Elephante. And for this cause the *Romaines* haue taken great plesure to make these two beastes fight, for a spectacle of greatenesse, chiefly at the creation of an Emperoure or some other high or greate magistrate: as they doe at this day marke Beares, Bulls, and Lyons. He is not altogether so high as the Elephant, nor such as we paynte him or set him out in our countrey. And that which moueth me to speake, is, that traueling from *Egypt* to *Arabia*, I sawe a very Auncient monument, whereas was engraued certayne figures of beastes in stede of letters as it was vsed in the olde time, among the which was the Rhenoceros, being without horne and mayles, not lyke as our painters setteth him out. This beaste for to prepare him selfe to fight, as Plinie rehearseth, sharpeneth his horne against a certayne stone, and alwayes draweth to the belly of this Elephant, for that it is the part of the body that is most softest. There is also great quantitie of wilde Asses, and another bearing a horne betwene bothe there eyes of two foote long. I sawe one being in the citie of *Alexandria*, that is in *Egypt*, that a Lorde *Turke* brought from *Melcha*, the which horne he sayde, had the lyke vertue agaynst poyson as had the horne of an Unicorne. Aristotle calleth these

Asses

Asses with horne, Asses of *India*. About this *Promentarie*, is the departing of the way to the Easte and the Weaste *Indies*, for they that will goe to the Easte *Indies*, as to *Calicut*, *Tabrobane*, *Melinde*, *Cannonor* and others, they take on the left hande, coasting the Ile of S. Laurence, guiding the head of the ship to Weast or Southweast hauing the winde at Weaste Northweaste. This countrey of the Easte *Indies* extendeth so farre, that many iudge it to be the thirde parte of the worlde. Mela, and Diodorus, writeth ỳ the sea compassing these *Indies*, from the South to the Easte is of such a greatnesse, that with much payne they can passe though the wind be fauorable in the space of fortie dayes, but I dare affirme twice fortie. This countrey therefore is on that side compassed with the sea, which bicause of that, is named, the *Indian* sea or *Indique* confining towardes the North to the hill *Cancasa*, and is named *India*, of a Riuer named *Indus*, as *Tartaria* of the Riuer *Tartar*, passing by the countrey of the greate King Chan. It is inhabited with people of diuers kinds as well in manners as in Religion. A great parte is vnder the obedience of Prester Iohn, the which holdeth the Christian Fayth: the others are *Mahometists*, as we haue before shewed speaking of *Ethiopia*: and others are Idolaters. The other way at the departing of this *Caape* that is on the right hand, leadeth to *America*, the which we folowed hauing the wind good and fauorable, neuertheless we remayned a good long time on the water, as well for the distaunce of the places, as for the winde that afterwardes fell contrarie, the which made vs to lynger euen to the eightene degrée of our lyne, and then agayne it began to fauor vs. Before passing any farther I will shewe a thing that is worthy of memorie. Approching or drawing nére to *America*, within fiftie leagues we began

The spreading of East India.

Sea Indique.

A signe to the Nauigants that they drewe neere to America.

Coaſt

gan to ſmell the ayre of the lande, otherwyſe than the ſmell of the ſea, with ſuch a ſweete and pleaſant ſmell of the Trées, Herbes, Fruits, and Floures of the countrey, that neuer balme were it the balme of *Egypte*, that euer ſmell ſweéter or pleaſanter. Therefore I leaue you to thinke or iudge what greate ioye the poore Nauigantes had, although that of a long time before they had eaten no breade, alſo being out of hope to recouer any for their retourne. The nert day which was the laſte day of October about nine of the clocke in the morning, we diſcried the high hills of *Croiſtmouron*, although that was not the place whereas we pretended to goe, wherefore coſting the lande a three or foure Leagues, not minding to deſcend a lande, being well enformed that the inhabitantes there are allyed with the *Portingals*, and therefore for nothing we wouldoe aborde or deſcende there, keping on our way till the ſecond of Nouember, that we aryued to a certayne place named *Maqueh*, for to enquire of things, ſpecially, of the King of *Portingals* Armye, whereas preparing our boates and barges, for to come a ſhore, and ſet foote on lande, there appeared foure olde men of the countrey, for that the yong men were gone to the warre, the which olde men at the firſte, fled away thinking we had bene *Portingals*, their enimies, but ſhewing them a token of aſſurance in the ende they came nére vs. Neuertheleſſe ſtaying there not aboue foure and twentie houres, we hoyſſed ſayle for to drawe towarde *Caape de Frie*, diſtant from *Maqueh*, twentie fiue leagues.

The hills of Croiſtmouro.

Maqueh.

Caape de Fria.

This countrey is maruellous fayre, in tymes paſt inhabited by the *Portingals*, the which gaue it that name, which before was called *Gekan*, and there they reared a

Gekan.

foote,

fort, minding there to remayne, for bicause of the gode nesse of the place. But within a shorte tyme after, for what cause I knowe not, but the *Barbarous* men of the countrey made them all to dye, and eate them vp as they vse customably their enimies. And at our arriuall they helde two *Portingals*, that they had taken in a little boate, and to them they though to doe the lyke, to whom our comming was a pleasure, for by vs they were recouered out of the handes of these cruell inhabitantes. Pomponius Meleus, calleth this *Caape*, of which we speake, the front of *Africa*, for that beyonde it bendeth lyke an Angle, and retourneth by little and little into the North and East, there whereas is the ende of the mayne land and of *Africa*, of the which Ptolomeus had neuer any knowlege.

The maner of these Barbaro⁹ men is to eate their enimies.

This *Caape* also is the chiefe or heade of Newe *Africa*, the which towarde Capricorne, extendeth to the mountaynes of *Habacia* and *Gaiacia*, the flat countrey is little inhabited, it is very brutish and Barbarous, yea monstrous, not that the men are so disformed as many haue written, as though that in their sleepe they had dreamed it, being not afrayde to affirme that there are people of whome their eares hang to their heles, others with one eye in the foreheade as *Arismases*, others without heade, others hauing but one foote but of such a bredth, that therewith they may shadowe them selues against the heate of the Sunne, and they call them *Monomeres*, *Monoscles*, and *Sciapodes*, certaine others being ignorant doe write yet more strangenesse yea: late writers, writing without iudgement reason or experience. I will not altogether denye the monsters, which are vnnaturall approued by the Philosophers,

and affirmed by experience. But I doe impugne things that are so farre out of reason: let vs returne to our *Promentarie*. There is founde diuers kindes of dangerous beastes, & venomous, among others the Basiliscus, hurtfull to the inhabitants, also to the strangers and to those that go to fish on the Borders. This Basiliscus as euery man may know, is a venomous beast, that killeth a man with his onely loke, the body about nine inches long, the head like fier, vpō ỹ which ther is a white spot in maner of a crowne, the mouth red, & the rest of the face of blacke colour, the which I knowe by the skinne that I dyd se in the handes of an *Arabian*: he chaseth away all other Serpentes with his hissing (as Lucian sayth) for to remayne alone master of the fielde. To be short, I may say with Salust, that there dyeth more people by wilde beastes in *Africa*, than by any other inconuenience. This much thought I good to speake by the way.

Of the Iland Madagascar, otherwise of S. Laurence. Cap. 23.

THE great desire that I haue to let slip nothing that is necessarie and profitable to the Readers, bindeth me that I thinke it the office and duetie of a writer to treate of al things that partayne to his argument, without leauing one word out, the which thing hath stired me vp to set out in this place this Iland so notable, hauing seuenty eight degrées of longitude, no minut, and of latitude aleuen degrées and thirtie minutes, very well peopled, and inhabited with blacke wilde men, (within a certayne time) the which kepe or holde the like maner of Religion as the *Mahometists*, some being Idolaters, but after another manner. It was firste discouered by the *Portingals*,

The fruitfulnesse of the Ile of S. Laurence.

Portingals, and named S. Laurence, and before *Madagascar* in their language, rich and fruitfull of all things, for that it lieth well. And also the trées bring forthe fruit of themselues without planting, grafting, setting or sowing: neuertheleſſe their fruits are as good, ſweete and pleſant to eate, as if the trée had bene grafted. We ſée in our countrey that the fruits of the fields, that is to wit, thoſe that the earth bringeth forthe without laboring, is rude, wilde, ſoure, ſwete, and without any good taſt, the others are contrary. Therfore in this Iland, is much better fruit than on the maine lande, although that it be vnder one Zone and temperateneſſe, among the which there is one that they name in their language *Chicorin*, and the Trée that beareth them, is like to a fether trée of *Egipt*, or *Arabia*, as well in height as in leaues. The which fruit is ſéene héere, the which the ſhippes bring, and we cal them *Nuts* of *India*, the which the Marchants holde deare, for they are very faire and proper to make bottels, for the wine being a certaine time in theſe veſſels, hath a marueious ſwete ſmell and pleaſaunt, becauſe that the fruit hath a ſmell like Muſke. Furthermore, thoſe that cuſtomably drinke in theſe cuppes or veſſels, as I was enforced of a Iewe, are preſerued from the head ache, & from the ache in the flankes, and prouoketh vrine. The which being noted of Plinie and others, they ſay that al kinde of Palmes, are healthfull and good for many things. This fruit wherof we ſpeake, is altogether good. The *Indians* & *Ethiopians* being viſited with ſickneſſe, péele the fruit, & drink the iuice or liquor, the which is white, like to milk, and therewith they are eaſed: alſo with this fruit, they make a kinde of ſuſtenance, being mingled with certain meale of dried rotes or dried fiſhe, of the which they eate after that it is wel boiled together. This liquor is not to

Chicorin, a fruit that we name nuts of India.

be kept long, but for the time that it may be kept, it is without comparison better for the partie that taketh it, than any kinde of conserues that may be found. And for the longer keping of this fruit, they boile the liquor, the which when it is colde, they put into vessels therfore appointed: others put therein Honey, to make it pleasaunt to drinke. The tree that beareth this fruit, is so tender, that if it be neuer so little touched or pricked with any sharpe or pointed thing, the iuice will come forthe, the which is pleasant to drinke, and very proper to quenche thirst. All these Ilands that are found on the coast of *Ethiopia*, as the Isle of *Prince*, hauing .35. degrées of longitude minute .0. and of latitude minute .0. *Mopata*, *Zonzibar*, *Monsia*. S. Apolin, and S. Thomas, vnder the line are riche and fruitfull, almost all full of these Palme trées, and other trées bearing fruit, that are maruellous good. There are found diuers other kinde of Palme trées bearing fruit, although that not all, like those of Egipt, and in all the Indies of *America* and *Perou*, as well on the maine land, as in the Ilands are found of seuen sortes of Palme trées, all differing in fruit the one from the other. Among the which I haue found some that beare Dates good to eate, as those of *Egipt*, of *Arabia*, *Felicia* and of *Siria*. Moreouer in this said Iland, are Melons of a merueilous greatnesse, being as great as a man may compasse or embrace, of a ruddy coloure. Also there are some white, and others yellow, but muche more wholesomer than oures in *Europe*. There are also diuers kindes of good herbes and healthsome, among the which there is one, the which they name *Spagnin*, the which they vse for their woundes and sores, also against the biting of Vipers and other venemous beastes, for it drayweth out the venime or poison. Furthermore there is founde great

The Ile of Prince.

Seuen sortes of Palme trees in the Indies of America.

Spagnin a kind of herbe.

quantitie

quantitie of good Saunders in the woodes and groues. As touching beastes wilde and tame, fishes and birdes, our Iland norisheth of all sortes, and in as great quantitie as is possible. In the which Iland there is a straunge birde, made like a puttocke or rauenous foule, the bill like a Hauke, hir eares hanging downe to hir throte, the fete very rough and full of fethers, being of a white shining coloure like to siluer, onely the fethers on hir head are blackishe. This birde is named in their language *Pa*, in the Persian tongue *Pie* or *Lege*, and this foule liueth with Serpents, of the which there are great quantitie, and of diuers kindes. Also there are other kinde of birdes not like to those in our Countrey. As for beastes, there are a great number of Elephants, and beasts with one horne being of two kindes. Of the which the one is the Asse of *India*, hauing the fote not clouen, as those that are found in the land of *Persia*, the other is named *Orix* or clouen fote. There are no wilde Asses, but onely on the dry land. Whether ỳ there be any Unicorns I know not, but being at the *Indies* of *America*, certain of the *Indians* came to sée vs aboue. lx. or. lxx. leagues of: whome as we did question with of many things, they shewed vs that in their countrey there was a great nũber of certain great beastes, like to a kinde of wilde cowes ỳ they haue, hauing one only horne in their forehead, about a fadome lõg, but to say ỳ they are Unicorns I am not sure, hauing no perfect knowledge therof. I haue before shewed ỳ this countrey or Iland norisheth great store of serpents & Lezards of a maruelous greatnesse, ỳ which are easily takẽ wiout dagers. Also ỳ *Negers* eat these Lezards, so do the *Indians* of *America*. There are lesser ones of ỳ bignesse of a lege, that are very good and delicate to eat, beside many good fishe and foule, which they eate when they sée time.

Pa a straunge birde.

The Asse of India, Orix.

Among

Among other secretes, bicause of the multitude of fishe, there are great store of Whales, out of the which the inhabitaunts of the Countrey drawe Amber, the which many take to be gray Amber, a thing that is here very skãt and precious. Also it is very hearty, and good to comfort the most notable partes of our humaine body: and with the same they make a great trade with straunge Marchauntes.

Gray Amber very cordiall.

Of our arriuall to Fraunce Antartike, otherwise named America, to the place named Caape Defria. Cap. 24.

After that by deuine prouidence, with so many trauailes common and ordinarie to so long a Nauigation, we were come to the maine land, not so soone as our heartes desired, which was the tenth day of November, and in stead of taking our rest, it behoued vs to discouer & sáke out proper places, to make or reare newe liedges, being no lesse astonied or amazed, than the *Troyans* were at their arriuall into *Italie*. Hauing therefore stayed but á while at the former place, where as we landed, as in the former Chapter we haue shewed, we spied againe our sayles, sailing towarde *Caape Defria*, wheras we were well receiued of the *Indians* or wilde men of the Countrey, shewing according to their manner, euident signes of ioy: neuertheleſſe we stayed ther but .iij. dayes, they welcomed vs one after an other, according to their custome, with this word *Caraimbe*, which is as muche to say as welcome, or ye are welcome. And for to shew their good wils, one of their great *Morbicha Onaßonb*, that is to say, King, feasted vs with a kinde of meale made of rootes, and with their *Cahouin*, which is a drinke made of

Caape Defria.

Cahouin, a drinke in America.

Mil,

Mill is named *Auaty*, and it is great like a peaſe: there is bothe white and blacke. And for to make this drinke, they let this *Mill* boile with other rootes, the which after it is boyled, hath a coloure like to Claret wine: and theſe *Indians* finde it ſo good, that therewith they will be dronken, as men will be with wine in our Countrey. It is thicke like to wine lées. Heere I wil ſhew you a ſuperſtition that they vſe, to make this drink, after the ſtrangeſt maner in the world. After that it hath boyled in earthen veſſels made for that purpoſe, there ſhall come certaine virgins or maidens that ſhall chawe or champe in their mouthes this *Mill* being ſo boyled or ſodden, then they ſhall put it into a nother veſſel therunto appointed, or if that a woman be called therto, ſhe muſt firſt abſtain certaine dayes from hir huſband: otherwiſe they thinke that this *Byuerige* or drinke, will neuer come to good perfection. This being done, they will make it boyle againe, vntill that it be purged or cleanſed, as we ſée the wine boyling in the tunne: & then within certaine dayes after they drinke thereof. Now after that they had entertained vs after this ſorte, they brought vs afterwarde to ſée a large ſtone of fiue fóte long or there about, in the which appeared certaine ſtrokes of a rod or ſmall wand, and the print of two fóte, the which they affirme to be of their great *Caraibe*, whome they haue in as great reuerence, as the *Turks* haue Mahomet, for becauſe (ſay they) that he hath giuen them the vſe and knowledge of fire, likewiſe to plant rootes, for before they liued but with leaues, as doe the brute beaſtes. Being thus guided and led about by their King, we forgate not diligently to know and viſite the place, wheras among other commodities requiſite and neceſſary, we founde that there was no freſhe water to be had but far from thence, the which letted

The ſuperſtition of theſe Indians in making this drinke.

letted vs to stay ther any long time, for ỹ which we were sorie considering the bountey of the countrey. In this place there is a Riuer of salt water passing betwene two hills, separated the one from the other about a stones throwe, and entreth into the countrey about. 36. leagues. This Riuer hath great quantitie of good fish of diuers kindes, chiefly greate moulets, so that whilest we were there we sawe the *Indians* catche of these fishes aboue a thousand in a shorte space. Furthermore there are many birdes of diuers kindes with strange fethers, some as red as fine scarlet, others white, asshey, and other colours. And with these fethers the wilde men or *Indians*, make hats, and garments, either for to couer them or for beauty. When they goe a warfare or when they haue any skirmish with their enimies. Others also make them Gownes and Caps, after their maner: and for a manifest truth it may be knowen by a gowne that I brought home, with the which gowne I made present to Monsieur Troisteux, a gentleman of the house of my Lorde, the right reuerend Cardinall of *Sens*. Among these number of birdes al differing from those of our *Himisperia*, there is one which they name in their language, *Arat*, the which is a bery bearon in proportion, sauing that his fethers are red as Dragons bloud. Furthermore there are sene trées without number being grene all the yeare long, of the which the moste parte rendreth diuers kindes of gumme, as well in colour as otherwise. Also there is growing on the sea bankes little vines (which is a kinde of cockle of the greatnesse of a pease) the which the wilde men beare or hang about their necke like pearles, specially when they are sicke, for they say it prouoketh the belly, and serueth for a purgation, some of them make powder thereof and eate it. Moreouer they say, that it is good to

A Riuer of salt water.

Birdes with diuers coloured fethers.

A gown made of fethers brought from America.

Arat a red bird.

stay

ſtay a bloudy flixe, the which ſemeth to me contrary to his purging vertue. Neuertheleſſe it may haue bothe, becauſe of the diuerſitie of his ſubſtances. And therefore the women beare it more oftener at their neckes and armes than the men. Likewiſe there is found in that countrey, and on the ſea borders on the ſande greate plenty, and a kinde of fruite that the *Spaniards* name ſea beanes, being rounde lyke a Cheſtion, but more greater and more thicker of a ruddy colour, ſo that if you ſawe them you wold ſay they were Artificiall: the people of the countrey ſet nought by them, neuertheleſſe the *Spaniards* cary them into their countrey, and the Womẽ and Maydens, commonly hang them about their necke, being ſet in gold or ſiluer, the which they ſay hath vertue againſt the collicke, the payne in the head, and others. To be ſhort, this place is pleaſant and fruitfull, and they that enter farther into that countrey ſhall finde a flat countrey, couered with ſtrange kinde of trées, the like are not in *Europe*, being alſo beautified with fayre Riuers and ſprings and very cleare waters: among the which there is a fiſh very monſtrous for a freſhe water fiſh, this fiſh is of the largeneſſe and greatneſſe of a herring, armed from the head to the tayle, like a little beaſte of the earth, named Taton, the heade without compariſon greater than the body, hauing three bones in the chyne, and very good to eate, at the leaſt the *Indians* eate of them, and they name it in their language *Tamonhata*.

Of the Riuer of Ganabara otherwiſe called Ianaria, and how that the countrey whereas we ariued, was named Fraunce Antartike. Cap. 25.

HAuing no time to remaine any lõger at *Cape de Fria*, for the reaſon before ſhewed, it behoued vs to depart, ſo

so that we wayed our ankers, and hoised vp sailes to sail to some other place, to the great displeasure of the *Indians* of that Countrey, that thought we wold haue stayed a longer time, folowing the promise that we had made them at our first arriuall. Therfore we sailed the space of foure dayes vntil the tenth, that we found this great riuer of *Ganabara*, being so named of the inhabitaunts of the Countrey, for that it is like to the lake, or otherwise *Ianaria*, by those that first did discouer it, being distaunt from the place from whence we departed. 30. leagues: and by the way, the winde became contrary. Now therefore that we had passed many little Ilands on that sea coast, and the straight of our riuer being about a gunne shotte brode, we were determined to enter in at that place or straight, and with our barkes to take land, whereas incontinently the inhabitants receiued vs very curteously, and as hauing knowledge of our comming, they had rered a faire Palace according to the manner of the Countrey, strewed & decked with leaues, and boughs of trées, and swéete smelling herbes, by a manner of honor, shewing of their part great signes of ioy, inuitating vs to doe the like. The most eldest which are as Kings and gouernours, receiued vs one after an other, and with an admiration they saluted vs in their láguage according to their maner, and then they conducted vs to the place that they had prepared for vs, to the which place they brought vs vitailes of all sides, as meale made of a rote, which they name *Manihot*, and other great & little rotes, very good and pleasant to eate, and other things according to the Countrey. So that being there arriued, after that we had prayed and giuen thanks, (as the true Christian ought to do, to him that had pacified the Sea and the windes) to be short, to him that had shewed & giuen vs the mean

to

Ganabara so called, bicause of the likenesse to the lake.

Manihot a rote that the wilde men vse to eate.

to accomplish this voyage, we rested vs vpon the grene grasse: as the *Troyans* did after so many shipwracks and tempests when that they met with the good Lady Dido, but Virgill saith that they had good olde Wine, and not faire water. After that we had rested there the space of two moneths, & viewed as wel the Ilands as the maine land: the Countrey was named *Farre about*, the which by vs was discouered *Fraunce Antartike*, whereas we found no place so proper and wel standing for to reare or edifie a holde, as a litle Iland, cõtaining only one league of circuit, lying almost at the original beginning of this riuer which we haue before spoken of. The which Iland with the holde that we there edified, was named *Villegagnon*. This Iland is very pleasaunt, for that therein groweth Ceader trées, and many sweete smelling Trées that are greene throughout the yeare. In déde there is no fresh water to be had nére hand: neuertheless the Lord of *Villegagnon* fortified himselfe there, for to be sure and out of danger of the wild men that will be sone offended, and also against ỹ *Portingals*, least they shold at any time make thither, so that he strengthened himselfe in the Iland, as wel as was possible. Now as for vittails the *Indians* or wilde men brought vs thither suche as the land or countrey bringeth forth: As fish or Venison and other wilde beasts, for they norish them priuily, as we do here a dog or a cat. Also they brought vs meale of those rootes of which we haue before shewed, hauing neither breade nor wine. The which vitails we had for a smal value, as little knines, loking glasses, & nets to take fish. Moreouer amõg other things noted in this riuer, nere to ỹ straight, there is a lake that procedeth out of a high stone or rock, being of a maruelous heigth, being to loke to, as high as the cloudes and very large, the which is a thing almoste

A pleasant and comfortable Iland, in the which the Lord of Villegagnon fortified him selfe.

A rocke from whence proceedeth a lake.

vncredible. This rocke is enuironed or compassed with the Sea.

Of the fish that is in this great Riuer before named. Cap. 26.

Before that I procede any further, I meane to treate particularly of the fish that is founde in the fayre Riuer of *Ganabara*, otherwise named *Ianaria*, which are in great abundance, amõg the which there are oysters, of which the shell shineth like fine pearles, ỹ which oysters, the wild mẽ do commonly eate with other little fish that the children fish: and these oysters are like to those that beare pearles, of the which also there are founde in that countrey, but not so fine as those of *Calicut*, and other places in the Easte. Moreouer these wilde men fish for other great fish, of the which there is great plenty. Their vse and maner to take them is, that they being naked in the water, be it fresh or salt, shoote at them with their arrowes, to the which they are very expert, then they drawe them out of the water, with a corde made of cotton or of the pille of some trée, or else the fish being dead, floateth of himself aboue the water. Among these fishes there is one very monstrous, the which they name in their language *Panapana*, lyke to a Dog fish, the skin whereof, is very rough: this fishe hath fiue holes or spurgings on eche side of the throte like to a Lampron, the head monstrous, and the eyes almost at the ende of the heade, so that from the one eye to the other, ther is distant a foote and a half: this fish is geason, notwithstanding the flesh is not so excellẽt to eate, for it hath the taste of a Dog fish. Moreouer, there is in this flood or riuer, a great multitude of thornebacke & skaate fish, but not like to ours in *Europe*, they are twise as large and more longer, the head flat and long, at the ende of which there is two hornes, being a foote long

Oysters hauing pearles.

The maner of these wild mẽ to take fish.

Panapana a kinde of fish.

A kinde of thornebacke.

a péce, and betwene these hornes are the eyes, and hir tayle is two fote long, and slender like a Rats tayle: the wilde men of the countrey will not eate of them for no good, neither of the Torterel. For they imagin and think that euen as this fish is slowe in swimming, it wolde also make them heauie and slowe, by the which meanes they might be taken of their enimies, so that they coulde not runne, nor folow nimbly the course. They name this fish in their language *Ineuonia*. The fish of this riuer generally is good to eate, so is the sea fish that coasteth that countrey, but not so delicate as the fish vnder the lyne, & in other places of the sea. I will not forget nor leaue out now that I am in purpose of fish, to shewe a maruellous thing, and worthy of memorie. In this lande or coūtrey about the riuer before named, are trées growing on the sea borders or brinkes, couered with oysters alwayes to the very top: you shall vnderstande, that when the sea swelleth, it casteth the floud very high, and far on the lande twise in .24. houres, so that the water coureth oftentymes these trées, so that the oysters being brought in by these springtydes, take holde, and close against the branches, being of an vncredible multitude, of the which when the wilde men minde to eat, they cut the branches of the trée being so charged and loden with oysters, as we doe here a branch of a peare trée, being loden with peares, the which they eate more commonly than greater oysters that are in the sea, for because (say they) that they are more wholesomer and haue a better taste, and that they wil not engender feuers, so sone as the others.

Ineuonea.

Trees bering oysters.

Of America generally. Cap. 27.

NOwe that I haue treated particularly of the places wheras we did most remaine after that we had take lande & chiefly of y wheras the Sieur of *Villagagnon*, doeth

inhabite with other French men euen at this day. Likewise of this most notable riuer which we name *Ianaria*, the circumstances of the places, for that they lie in a land discouered and found out in our time, there resteth nowe to wright that, the which we haue learned & knowne for the time that we remained ther. It is most true that this land was not knowne to the writers in times past, neither yet to the auncient Cosmographers that haue deuided the earth to be inhabited in three parts, *Europa*, *Asia*, and *Affrica*, of the which they only had intelligence, but I am sure that they had no knowledge therof, for if they had knowē it, they wold haue noted it for the fourth part of the world, for it is much more greater than any of the others. This lād by good right is called *America*, taking name of him that first found it out, being named *Americus Vespucia*, who was a very expert man in the Arte of Nauigation & in other high enterprises. But since him, diuers men haue discouered the greatest parte lying towards *Temistitan* vnto the Countrey of the Giants, and the straight of *Magellan*. Why it shold be named *India* I know not, but the East countrey that is named *India*, hath taken his name of that notable floud or riuer *Indus*, the which is very farre from *America*. It shall therfore suffice to call it *America*, or Fraunce Antartike. It lieth betwene the two Tropikes euen beyonde Capricornus, the west side ertending towards *Temistitan* and *Moluques*, toward the South to the straight of *Magellan*, and on bothe sides of the West sea and peaceable: true it is that neare to *Darienna* and *Furna*, this Countrey is very straight, for the sea on bothe sides entreth very farre into the land. Nowe will I write of that parte which we haue moste knowne and frequented, which lieth about the Tropike *Brumall*, and yet beyond that it hathe bene

America not known of the Cosmographers in times past.

Americus Vespucia did first finde out America.

The lying of America.

bene and is inhabited at this day, beſides the Chriſtians that haue dwelled there ſince Americus time, with a marueious ſtrange wild and brutiſh people, without Fayth, without Lawe, without Religion, and without any ciuilitie: but liuing like brute beaſts, as nature hath brought them out, eating herbes and rotes, being alwayes naked as well women as men, vntill ſuch time as being more viſited and frequented of Chriſtians, they may peraduenture leaue this brutiſh liuing, and lerne to liue after a more ciuill and humayne manner. And therefore we ought greatly to praiſe our maker that hath illuminated our hartes, not leauing vs ſo brutiſhe as theſe pore wild men. As touching the grounde or lande of *America*, it is very fruitfull in trées bearing very excellent fruite without labor or ſéede. And it is not to be douted, ỹ if the land were tilled, it wold bring forth very good things, conſidering how it doth lye with fayre mountaynes and dales, riuers bearing very good fiſh, fat Ilandes likewiſe firme and mayne lande. At this day the *Spaniards* and the *Portingals* do inhabite and dwell in a great part thereof, the *Entilles* on the Weſt ſea, *Moluques* on the peaceable ſea, from the mayne lande, vnto *Dareiena*, *Parias*, and *Palmaria*, the others more toward the South as in the land of *Breſsill*, ſo much thought I good to write of this Countrey in generall.

What the inhabitants of America are.

America is a very fruitfull countrey.

What parte of America is inhabited by the Spaniards and Portingals.

Of the Americans Religion. Cap. 28.

WE haue before ſhewed how that theſe pore people liue without Religion, and without Lawe, the which is very true, but there is no creature liuing that is partaker of reaſon (ſo blinded) ſeing the

heauen, the earth, the Sunne, the Mone so ordayned, the sea, & the things that are dayly séene, but that will iudge these things to be made by the hande of some greater workemaister than man. And therefore there is no Nation be they neuer so brutish, but that by their owne naturall reason haue some religion, and some cogitatiõ of God: they all therefore confesse, that there is some power and soueraygntie: but what a one it is, fewe there are that knowe it, and that hath caused the diuision of Religion. Some haue acknowledged the Sunne for soueraigne, others the Mone, some others the Starres, & others otherwise, as Histories do recite. Nowe to our purpose, these wilde men of *America*, make mention and tel of a greate Lorde, whom they name in their language *Toupan*, the which they say is aboue, and maketh it rayne and thunder, but they haue not the meane to praye nor to honor him at one tyme or other, neither yet no place appointed. If one shew them of God, as I haue many times done, they will giue an attentiue eare thereunto with an admiration, and they will aske if it be not that Prophete that hath taught them to plante their great rootes, that they name *Hetich*. And they haue heard say of their fathers, that before they had the knowledge of the rootes, they lyued but with herbes and wild rootes, like brute beasts: there was they say in their countrey a great *Charaiba*, that is to say a Prophete, ỹ which came to one of their yong maydẽs, & gaue hir certaine great rootes named *Hetich*, shewing hir, that she shoulde cut them in peeces, and then plante them in the earth, the which she did, and since they haue alwayes continued from father to sonne: the which roots haue so wel prospered, that now they haue so great abundance that they eate little other foode, and it is as common with them as breade is with

The Religion of the Americans.

Toupan.

Hetich rootes.

Charaiba.

bs. Of this rote I find two kindes of one greatneſſe: the firſt when it is ſodden or boiled becommeth yellow, & the other white, and theſe two kindes haue the leafe like to a mallow, it neuer beareth ſéede, and therefore theſe wild men do plant againe this rote, being cut in péces, ſo that they being replanted multiplie exceedingly. When that this countrey was firſte diſcouered and founde ou, as before we haue ſhewed, which was in the yeare. 1497. by the commaundement of the King of *Caſtilia*, theſe wilde men being amaſed to ſée the Chriſtians in the order as they had neuer before ſene ỹ like: likewiſe their maner, geſture and doings, they eſteemed them as Prophets and honored them as Goddes, vntil they perceiued that they became ſicke to dye, and to be ſubiect to the like paſſions that they were, then they began to diſpraiſe them, and to intreate them worſe than they were accuſtomed as they that afterwardes went thither *Spaniards* and *Portingals*: ſo that if they be angred, they force no more to kil a Chriſtian and to eat him, than if it were one of theyr enimies: but this is in certayne places, and ſpecially among the *Canibals*, that lyue with none other thing, as we doe here with biefe and mutton. Also they haue left calling them *Carabes* or halfe Gods, and nowe they call them as in reproche Mahira, the which was the name of one of theyr anciente Prophetes, whom they did deteſt and abhor. As touching *Toupan*, they eſteme him greate, not reſting in one place; but going about here and there, and they ſay that he declareth his greateſt ſecretes to their Prophets. This therefore ſhal ſuffice for the Religion of theſe wild men, the which I knew and vnderſtode by a french erpoſitor that had dwelled there ten yeares, who vnderſtode perfectly the language.

America firſt diſcouered in the yere. 1497

The Canibals are a people that liue with humaine fleſh.

The maner and custome of the lyuing of these Americans as well men as women. Cap. 29.

WE haue here before shewed speaking of *Africa*, the which we coasted in our Nauigation, that ẏ *Barbarians* and *Ethiopians*, and others in *India* went customably naked excepting their priuie partes, the which they couer with certayne vailes or aprons of cotton, or beastes skins, the which without comparison is more tolerable than in our *Americans*, that liue all naked euen as they come out of their mothers wombe, as well men as women without any shame. If you woulde know whether they do it of indigencie, or for the extreme heate, I answere that they may make themselues clothing of cotton as well as to make them beds thereof to rest in, either they might cloth them with beastes skins, as well as those of *Canada*, for they haue greate plenty of wild and tame, easy to be taken. They haue this opiniõ, that being naked and without apparell, they are more nimbler and better disposed to all kynde of exercises.

Howe these Americãs liue.

Moreouer if any tyme they be clad with any thyn and light shirte, the which they haue peraduenture gotten by greate payne: when they mete with their enimies they put it of before they set hande to their weapon (whose weapons) are a bowe and Arowes, for they thinke ẏ this garment or shyrte would take away their derteritie in their fight, also that they could not easily flye nor remoue their iointes before their enimies: yea they say that they shoulde be taken of their enimies by such garments. And therefore they had rather be naked, so ignorant are they and yll aduised. Neuertheless they are very desirous of gownes, shirts, hats, and other clothing, and they esteme them so precious and costly, that they will rather let them marre

marre & take harme, than once to weare them, leaſt that by that meanes they ſhuld hurt them. In déde ſomtimes they will put them on when that they remaine at home, drinking and making good chére after the death of their parents and friends, or in ſome ſolemnity after that they haue obtained victorie of their enimies. Moreouer if that they haue on any garment, they will put it of when that they ſit downe on the ground, and caſte it on their ſhoulders for feare of ſoyling of it. There are olde men & women among them, that hide their priuie partes with leaues. Some haue ſaid that in *Europe* when it was firſt inhabited, the men and women went al naked, only their ſecrete parts couered, as we read of our firſt parents. Neuertheleſſe in that time the men liued longer than they do in our age, being not ſubiect to ſo many diſeaſes as we are, ſo that they haue affirmed that all men ought to goe naked as Adam and Eue our firſt parents did, when they were in Paradiſe. As touching this nakednesſe, we finde it not by Gods commaundement, I know that there are certaine heretikes called Adamians, that mainteine this nakednesſe, the which ſect liued all naked, as theſe *Americans* of which we ſpeake. And they aſſébled in their ſinagogs for to pray, al naked, and by this ye may know their opinion to be falſe, for before the ſinne of Adam & Eue, as it is ſhewed in the ſcripture, they were all naked, but afterward God gaue them garmẽts of lether to couer their nakednesſe, as the *Canadians* vſe at this day. The which erro^r others haue maintained, as the *Turlupins* and the Phyloſophers named *Cinques*, ỹ which alleage for their reaſons, & do teach it publikely, that a man ought not to hide that, which nature hath giuen him. By this ye may ſée that theſe heritikes are more impertinẽt, hauing had the knowledge of things than our *Americans*. The *Ro-*

Adamians a kinde of heretikes, that maintained nakednesſe.

The opiniõ of the Turlupins, and the Philoſophers of Cinques, cõcerning nakednesſe.

maines though they were very straũge in their liuings, yet they neuer remained naked. As touching ẏ statues and images, they were made and reared vp in their temples all naked, as Titus Liuius sheweth, hauing neither hat nor coife vpon their heads: as we find of Caius Cæsar, who being balde before, was wont to bring his hair that grew behinde, forward for to couer his forehead: and therfore he had licence to weare a cap or coife on his head, for to hide that parte of his head that was balde. So muche thought I good to speake, treating of the wilde men of *America*. Moreouer I haue sene those of *Perou* vse to weare litle garments made of Cotten after their maner. Also Plinie sheweth, that in the farther parte of the East *Indies*, (for he neuer had no knowledge of *America*:) on ẏ borders of *Gangis*, there is a kinde of people cladde with broad leaues, which people are of a litle stature. I wil say moreouer as touching our wilde men, ẏ they haue a very feareful loke, bolde of speche, their language is short and obscure, and yet more easier to learne than the Turkishe speche, and others of the East parts, the which I may affirme by experience. They take great pleasure to speake distinctly, and to vaunt of the victories and triumphs that they haue had ouer their enimies. The elders among thẽ will kepe their promisse, and are more faithfull than the yong men, & yet they are all subiect to theft, not that they steale one from another, but if they finde a christian or a straunger, they will rifle him (of their golde & siluer they will take none) for they haue not the knowledge nor vse therof, but their garments. They vse great threatnings, specially when ẏ they are angred, not only to smite but to kil. Though they be vnciuil, yet are they prompt & ready to do one seruice, yea for a little reward, euen to guide a straunger. l. or. lx. leagues into the Countrey for feare of difficulties

Iulius Cæsar did weare a cap against the order of the Romaines.

difficulties and dãgers, with other charitable and honest dedes (more than among Christians.) Now these wilde men being naked, haue a tawny colour, the reason ther- of I leaue to the iudgement of naturall Philosophers, & why they are not so blacke as the *Neigers* of *Ethiopia*. To the rest, wel formed and proportioned of their members, but their eyes are euill made, that is, blacke and louring, and their loke like to the loke of a wilde beast: they are of a high stature, wel disposed, quicke & nimble, seldome grieued with sickneſſe, vnleſſe they be hurt with arowes in the warre. The stature and naturall coloure of the Americanes.

The manner of their eating and drinking. Cap. 30.

IT is easy to be knowne, ỹ these wilde men of *America* haue no more ciuilitie in their eating, than in other things, for as they haue no lawes to take the good, & to eschue the euil, euen so they eat of al kinds of meats at al times and houres, without any other discretion. In dede they are of thẽselues superstitious, they will eat no beast nor fish, ỹ is heauy or slow in going, but of all other light meats in running & flying, as Venison and such like, for because that they haue this opinion, that heauie meates will hurte and anoy them when they should be assailed of their enimies. Also they wil eate no salte meates, nor yet permit their children to eate any. And when they see the Christian eate salt meats, they reproue them therfore as a thing impertinent, saying that such meats will shorten their liues: their ordinary meates are roasted after their manner, as Rats of diuers kinde, and great ones, a certaine kinde of Toades greater than oures, Cocodrils and others that they roast all whole, with the skin and the bowels, and this they vse without any difficultie, yea The wilde mẽ liue without lawes. The Americanes detest and abhorre salte meates.

The Lezard of America.

yea these Cocodzils and great Lezards as great as a pig of a month old, the which is a fine meat (as they say that haue eate thereof.) These Lezards of *America* are so pzi-uie, that they will come neare vnto you, and take their repast, if that you wil take it without feare or difficultie. Their flesh is like a Chickens flesh, & they kil them with shoting at them with their arrowes. The meates that they boile, are Oysters and other shell fishe of the sea. In taking of their foode, they obserue no houre, but all times and houres that they feele them selues to haue a stomake or appetite, be it in the night after their first slepe, they will rise to eate, and then lay them downe to slepe. In their repast they kepe a maruellous silence, the which is more to be commended, than amongst vs that bable and talke at our tables, they doe sethe and roast very well their meate, and eate it measurably and not rashly, mocking vs that deuoure in steade of eating: they will not drinke when they eate, nor eate when they drink, so that they will forbeare drinke a whole day. When they make their great bankets and solemnities, as when they haue obtained some great victorie on their enimies, then they wil sit drinking a whole day without eating. They make drinkes of great *Mill* white and blacke, the which they call in their language *Anaty*. Neuertheless after that they haue sate drinking, being once departed the one from the other, they will eate such as they can finde. The powrest sorte liue more with sea fishe, & other like meates than with flesh, they that are farre from the sea, do fishe in riuers. Also they haue diuers kindes of fruites, as nature bringeth them forthe, & yet they liue long in health and well disposed. Here you must note that our elders in times past liued with fishe. The lawes of Triptolomeus, as Xenophon wryteth, did defend and forbid the *Athe-*

How these Americans kepe silence at their meat.

Anaty a drink.

niens

niens the vse of flesh. Therefore it is no strange thing for to liue with fish. First in our *Europe*, and before that the grounde was tilled, men lyued more hardly without flesh or fish, hauing not the meane to vse them, and yet notwithstanding they were stronger, and lyued the longer, being nothing so feminate as now in our age. Now these wilde men vse flesh and fish, as we haue before shewed. Some lye and eate in their beds, at the least they sit and eate in their beds, specially the maister or chiefe of the family shalbe in his bed: and the others about him doing him seruice, as if nature had taught them to doe honor & reuerence to the aged.

The more delicate a man is nourished the lesse strength he hath.

Moreouer they haue this honesty, that the first that hath taken any great praie, be it on water or lãd they wil distribute to euery one specially to Christians, if there be any, and they will request and desire them frely to eate therof, esteeming it a great iniurie if you refuse it. Also so soone as you enter into their lodgings, they will aske you in their language Marabissee, what is thy name: and you may be well assured, that if they once knowe it, they will neuer forget it, their memorie is so good. Were it Cyrus the King of *Persia*, Cyneas legate to the King Pyrrhus, Metridates, nor Cesar, the which Plinie writeth of, to haue bene of so good a memorie, and after you haue answered them, they will aske you, Marapipo, what wilt thou say: and many other things.

Against the opinion of those that thinke these wilde men to be all heary. Cap. 31.

FOR bicause that many haue this folish opinion, that those people, whome we call wilde men, as they lyue

liue in the woods and fields almost like to brute beasts, so in like maner they are heary all ouer their bodyes, as a Lion, a Beare, or such like. Also they are so pictured and painted in their tablets & clothes. To be short, in setting out a wilde man, they set him out al hairy, euen from the head to the fote, the which is altogether false and vntrue. I haue knowne some so obstinate, that they would affirme it with an othe, as those that had séene it of a truth. As for me I knowe and affirme the contrary, for that I haue séene it. The wilde men as well of the East *Indies*, as of *America*, come forthe of their mothers wombe as faire and as well polished as oures of *Europe*. And if that haire grow by succession of time on any parte of their bodies, as it doeth to vs and others in what parte of the body so euer it be, they scratche it of with their nailes, sauing only the haire of their heads, so greatly they doe detest and abhorre it, as wel women as men. And the hairs that growe on their browes, the women doe shaue it of with a certaine herbe that cutteth like a raser: this herbe is like to Sage or Jouncke, that groweth by the water side. As touching the hair Amatory, and their beards, they pluck it of, as wel as of the rest of the body. Within these few yeares they haue found the meane to make litle pinsers, with the which they pull of their haire, for since that they haue bene frequented of Christians, they haue learned the way how to forge Iron. And therfore beleue not hereafter the common opinion of ỹ painters nor their doings in this poynt, for they haue libertie to paint things to their owne discretion, euen as Poetes haue to forge and inuent lies. If it should chaunce that a childe should come forth of his mothers wombe hairy, & that the haire should grow & encrease all ouer his body, as the like hath bene séene in *Fraunce*, this were an accident of nature, as

A kinde of herbe that cutteth like steele.

if

If a childe should be borne with two heades or suche like. These are not things so wonderfull and straunge, considering that Phylitians can shew the reason. I haue séene a childe in *Normandie*, couered with scales like a Carpe. These are imperfections of nature, according to ỹ Glose on the.xiij. Chapter of Esay, shewing of certaine monsters hauing the shape of men named Satires, liuing in the woodes, hairy like wilde beastes. And of this the writings of Poets are full of Satyres, Faunes, Nymphes, Dryades, Hamadryades, Dryades, and other kinde of monsters, the which at this day are not to be founde, as they were in times past: by the which meanes the Deuill sought to deceiue man, chaunging himselfe into a thousand similitudes and likenesses. But now that our Lord Iesus of his mercy hathe reuealed himselfe to vs, these wicked spirits haue bene chased and driuen out, and hath giuen vs power to resist thē, as witnesseth the holy scripture. Moreouer in *Affrica* are to be séene at this day certaine monsters disformed, for the reason that we haue before shewed in the beginning of this booke, with others that at this preſēt I will leaue out. Furthermore as touching these *Americanes*, they make their haire grow as Monkes were wont to doe, the which passeth not their eares, they cut their haire of before, for this occasion as I haue bene enformed, for if they should weare their haire long before, and their beard lōg, it should be occasion that they shold fal into the hāds of their enimies, which wold take them by their haire and by their beard. Also they say that their ancestors haue shewed them, that to haue their head and beard thus cut and shauē, causeth them to haue a maruellous great audacitie and courage. It would be thought, ỹ if these wilde men haue frequented *Asia*, they should haue learned this of the *Abantes*, ỹ first found this inuention

A monstrous forme of a childe couered with scales.

Abantes a people in Asia.

inuention of shauing or cutting of heare. For to be as they say, more valiant and hardy among their enimies. Also Plutarke sheweth in ỹ life of Theseus, that ỹ custome of the *Athenians* was, that they that were constituted as Tribunes in their common wealth, were bound to offer the lockes or heare of their heades to the God in the Iland of *Delphos*, so that Theseus hauing shaued the heare of, on the forparte of his head was thereto prouoked by the *Abantes*, a people of *Asia*. Moreouer we find, that Alexander the great, caused his men to take the *Macedonians* by the heare of their heade, and by their bearde: for at that time there was no barbars for to poll and shaue, and the firste barbars that were séene in *Italy*, came out of *Sicily*. This much as touching the heare of these *Americans*.

The maner of the Athenians.

Of a tree named in the Americans tong Genipat, with which they make coloures. Cap. 32.

Genipat a tree, and the fruite.

GEnipat is a trée, the which the wild mẽ of *America* doo greatly esteme for the fruit that it beareth being of the trées name, not that it is good to eate, but profitable to other things that they applie it to. It is like of greatnesse and of colour to our peach, of the iuice wherof, they make a certayne coloure, with the which sometimes they coloure al their bodies. The poore brutish men not knowing the meane to drawe out the iuice or liquor of this fruit, are constrayned to chew it, as if they woulde swallow it downe, then they take it out & wring iuice out with their handes, as you woulde wring water out of a spunge, the which liquor or iuice is as cleare as crisstal, so that when they are minded to make any enterprise or feat,

The maner how to make colour of this tree Genipat.

feate, or to visite one another, and to make some solemnitie, they wet all their bodies with this iuice or liquor, and the more it drieth vpon them, the more perfecter colour it attaineth. This coloure is betwene an Azure and a blacke, and neuer in his perfect coloure, vntill it haue bene the space of two dayes vpon their bodies, & so these poore people be as well content with that, as we be with Veluet or Sattin, or any other costly garment when we goe to a feast or a wedding. The women do more oftner coloure them selues therewith than men. Furthermore ye shall note in this place, that if the men are minded to go ten or twelue leagues off to drink or make good chéere with their friendes, they will pille some kinde of Trée, where within shall be red, yelowe, or some other coloure and they will stampe it very small, and then they wil take gumme out of another trée, the which they name *Vsub*, with the which they wil rub al their body ouer, although it be good for wounds and sores, as I haue séene by experience, & then vpon this Gumme they wil poure of these coloures before shewed. Others in stéde or for want of these trées or coloures, wil sow many little fethers together of all colours, some as red as fine scarlet, and others of other colours, & about their heads they will haue garlands of these fethers maruellous faire. This trée *Genipat* hath leaues like to a nut trée, and ỹ fruit groweth at the end of the braunches one vpon another on a straunge fashion and maner. There is also a nother trée named *Genipat*, of which the fruit is greater, and good to eat. There is a nother secrete herbe which they name in their language *Petun*, the which most commonly they beare about them, for that they estéeme it maruellous profitable for many things, this herbe is like to our Buglos. They gather this herbe very charely, and dry it within their litle

The maner of these wild mẽ to colour their bodies.

Vsub a kinde of Gumme.

An other tree named Genipat.

Petun an herb, and howe it is vsed.

tabaines or houkes. Their maner to vse it, is this, they wrappe a quantitie of this herbe being dry in a leafe of a Palme tree which is very great, & so they make rolles of the length of a cãdle, & than they fire the one end, and receiue the smoke therof by their nose and by their mouthe. They say it is very holesome to clense & consume the superfluous humors of the brain. Moreouer being taken after this sort, it kepeth the parties from hũger & thirst for a time, therfore they vse it ordinarily. Also whẽ they haue any secrete talke or coũsel among them selues, they drawe this smoke, & then they speake. The which they do customably one after another in the warre, whereas it is very needeful. The women vse it by no meanes. If that they take too much of this perfume, it will make them light in the head, as the smel or taste of strong wine. The chastitas that do now inhabite there, are become very desirous of this parfume, although ỹ the first vse thereof is not without danger, before that one is accustomed therto, for this smoke causeth sweates & weakenesse, euen to fall into a *Syncope*, the which I haue tried in my selfe. And it is not so straunge as it seemeth, for there are many other fruits that offende the braine, though that the taste of them is pleasãt & good to eat. Plinie sheweth, that in *Lyncestis* ther is a fountaine that maketh the people dronken, that take therof, likewise an other of *Paphlagonia*. Some think this not to be true, but altogither false, ỹ which we haue spoken as touching this herbe, as though nature coulde not giue such power to things, yes truely muche more greater, also to beasts, according to the Countreys and Regions. Wherfore shold it then leaue this countrey voide of such a benifite, being temperate without cõparison more than others? And if there be any not content of this our witnessing or affirmation, let him read *Herodita*, which

A fountaine at Lyncestis, and his propertie.

in

in his second boke, maketh mention of a people in *Affrica*, liuing only with herbs. Apian reherseth that the *Parthians* being banished & driuen out of their Countrey by Marcus Anthonius, liued with a certaine herbe that toke away their memory: neuertheleſſe they had opinion that it did norish thē, though ỹ in a short time after they died. Therfore ought not ỹ story of our *Petun* be foūd straūge.

Of a tree named Paquouere. Cap. 33.

Seing that we are now come to the rehersal of trées of our *America*, I think it good to set forth some, not for the amplifying of this work, but for the great vertus and secreteneſſe of things, and for that there is found no such in our *Europe*, neither in *Asia* nor in *Affrica*. Therfore this trée that the wilde men name *Paquouere*, is peraduenture the wonderfulleſt trée that euer was scene. It is not more higher frō the ground to the braunches, than a fadome or there about, and of greatneſſe as muche as a man may gripe with both his hāds, when that it is come to his ful groweth. And the trée is so tēder, that it may be easily cut with a knife. As touching the leaues, they are in bredth two foote, and of lengthe a fadome, a foote and iiij. fingers, the which I affirme and assure of a truthe. I haue scene almost of that kinde, in *Egipt* and in *Damasco* returning from *Ierusalem*. Notwithstanding, the leaues are not halfe so great, as those of *America*, likewise ther is great difference in ỹ fruit, for ỹ fruit is a good foote lōg, I meane the longeſt sort, & great like a Cucumber much like vnto it, as touching the proportion: this fruit which they name in their language *Pacoua*, is very good whē it is come to his ripeneſſe, & of a good relish. The wilde men gather them before they be ripe, which fruit being gathered, they beare into their lodgings, as we doe our fruit.

The discription of a tre named Paquouere.

Pacoua the fruit.

It groweth on the tree by clusters, xxx. or xl. togither, and close to another vpon litle branches neare to the trunck. And that which is more to be maruelled at, this tree neuer beareth fruite but once. The greatest parte of these wilde men that dwel far within the countrey, do norishe themselues with this fruit a good part of the yeare, and of an other fruit that commeth vp in the fieldes, which they name *Hoyriri*, the which to loke on, would be iudged to grow on some tree. Notwithstãding it groweth in a certaine herbe that beareth leafe like to a Palme, as wel in the length as in largenesse, it groweth in the midst of the leaues very round, & within it be litle nuts, of the which the kernell is white & good to eate, sauing that ouermuch therof, as wel as of other things, hurteth the braine. The which force & strengthe is in the Coriander seede, if it be not trimmed and dighted. Likewise if the other were so dressed & trimmed, it wold take away this vice. Notwithstanding the *Americanes* eat therof, chiefly ỹ litle children. The fields arbery ful within two leagues of *Cap de Fria*, neare to the great marish grounds ỹ we passed, after that we had set fote on land at our returne. This much wil I say by the way, that biside ỹ fruit that we saw by ỹ way, we found a Crocodril dead of the greatnesse of a good calfe, that was come out of the marishes, & had ben ther killed, for they eat the flesh of them, also of great Lizards, of the which we haue before shewed: they name thẽ in their language *Iacareabson*, & they are greater than those of *Nyll*. The people of the Countrey say, that there is a marishe being a.v. leagues compasse, on the side of *Pernomeri*, distant frõ the line. x. degrees towards the *Canibals*, wheras there are certaine Crocodrils as great as oxen, that cast out a mortall smoke by their mouth, in suche sort, that if ye come neare them, they will goe neare to kill you, as they haue heard tell of their auncestors.

A dead Crocodrill. Iacareabson.

In

In the place whereas groweth this fruite of which we speake, are a great number of Hares like to ours, but not so great, nor yet like in coloure. There is also found another little beast named *Agoutin*, as great as a Hare, the haire like to a wilde Boze brisled, the head like the head of a great Rat, the eares and the mosel like to a Hare or Mat, the feete clouen like to a Hogge, and the taile not aboue a finger lengthe, they liue with fruites: also the wilde men norishe them for their pleasure, their flesh is very good for to eate.

Howe these Americanes or wilde men doe disforme them selues, esteming it a great glory. Cap. 34.

IT is not sufficient for these wilde men to be naked, to paint their bodies, & to scratch and pluck of their haire: but also for to make them selues more disformed, they pearce their mouthes being yong with a sharp and pointed herbe, so that the hole encreaseth & groweth as their body, for they put therin a certain kind of fish, having the skin very hard, of which fish the greater end is within, & the lesser without (on the nether lippe.) When that they are great, ready to be maried, they put into these holes great stones, being much like to the coloure of an Emerauld, the which they doe so esteeme, that it is not easy to recouer any of them, without some great reward or present, for they are very rare and scant in their Countrey. Their neighbors & nie friendes bring these stones from an hie Mountain, that is in the countrey of the *Canibals*, the which they polliss with an other stone for ỹ purpose, so cunningly, that it is not possible for the best & most expertest workman that is, to do it better. And I think ther might be found in this forsaid hil very Emeraulds: for I haue seene of these stones, that you could not discern from Emeraulds. These *Americanes* as I say, do disfigure the

A stone of the coloure of an Emerauld.

selues after this sort, & do disforme & mishape themselues wt these holes & stones in their faces: in which they take as great delite & pleasure as a Lord or gentleman wil do in a rich & precious chaine of gold or som other Jewel: so that among them that beareth the most, is reckened their King or greatest Lord, and not only on their lippes and mouth, but also on both sides the cheeke: these stones that the men carp, are as broad as an Angel or soueraine of gold, and as thicke as a finger breath, which letteth their speache, so that one can skant vnderstand their speach, for they speake as though their mouth wer ful of meat: whē these stones are taken out, if that they speake, you shal see them slauer at these holes, the which is a filthy and vgly sight to behold. Also when these brutish beasts are disposed to mock, they wil put their tōgues out of these holes, the women & maidens are not so disformed. In dede they haue hanging at their eares prety litle stones and shels, that they haue in the sea, also bracelets of certaine shels. They esteme much litle beades of glasse, ỹ the frenchmen haue caried thither. Bicause of their difformitie & chaunging of their naturall colour, these men & women are for the most part black, for that they colour themselues with colours that they make of ỹ fruit of trées, as we haue before shewed, they colour one an other. The women they colour & deck the men, we do not read that other natiōs haue done the like. We finde that the *Scythians* going to the funerals of their friends, did painte their faces with black. The women of *Turkey* do paint their nailes with coloures red & blew, thinking by this to be more fairer, but not ỹ rest of their body. I wil not here forget ỹ these women of *America* do not only paint their childrēs faces with black, but also their bodies, and that with diuers colours, specially of one colour like to a vernishing, ỹ which colour wil continue the space of .iiij. dayes, & with ỹ same

coloure

colour the womẽ paint their legs, so ẏ for to loke a far of, you wold iudge them to be hosed with fine black kersey.

Of visions, dreames and illusions, that these Americans haue, and of the persecution that they receiue of wicked spirites. Cap. 35.

Why the Americanes are tormented of wicked spirites

IT is a wonderful thing, that these poore men although they be not reasonable, for ẏ they are depriued frõ the right vse of reasõ, and from the knowledge of God, are subiect to many fantastical illusions & persecutiõs of wicked spirites. We haue said that before the cõming of our sauior Iesus Christ, we wer in like maner bereed: for the deuil studieth onely to seduce that creature that hath no knowledge of God. Euen so these poore *Americanes* do oftentimes see a wicked spirite, sometimes in one forme, & sometimes in an other, the which they name in their lãguage *Agnan*, the which spirit persecuteth them day and night, not onely their soule, but also their body, beating them, and doing them much iniury, so that you shal hear them make a pitiful cry, saying in their lãguage, (if there be any christian by or neare,) seest thou not *Agnan* ẏ beateth me, defend me if thou wilt that I shal serue thee, and cut thy wood: for many times they wil trauail to the Brasel wood for a smal reward. Therfore in ẏ night they wil not goe out of their cabens or houses, without bearing fire with them, the which they say, is a soueraine defence and remedy against their ennimie. And I thought that it had bene a Fable when it was shewed me first, but I haue seene by experience this wicked spirite to be driuen out by a christian, in inuocating & naming Iesus Christ. Also the people of *Ginney*, & of *Canada* are likewise tormẽted, chiefly in the woods, wheras they haue many visions, and they call this spirite in their lãguage *Grigri*. Furthermore these wilde men of *America* being this disp[illegible]ouided

Agnan a euill spirite in their language.

Grigri.

The opinion of the wilde men, as touching their naturall dreames.

of reason, and of the knowledge of veritie, are easie to fal into many folish errors. They note & obserue their dreames diligently, thinking that al that they haue dreamed, should sodainly come to passe. If they haue dreamed that they shall haue victorie of their enimies, or to be vanquished and ouercome, you shall not persuade them the contrary, but they beleue it assuredly, as we doe the Gospel. Of a truthe there be Phylosophers which holde opinion, that some dremes wil naturally come to passe, according to the humors that raigne, or other disposition of ỹ body, as to dreame of fire, water, black things & suche like. But to beleue and affirme the other dreames, as those of these *Americans*, it is a thing impertinent, & contrary to the true religion of Jesus Christ: and to my iudgemẽt so are al other. Macrobius in the dreme of Scipion, saith that some dreames come to passe, & happen bicause of the banitie of ỹ dreamers. Other dreames come of things that we haue to much apprehended. Others beside our *Americanes*, do giue credit to dreames, as the *Lacedemonians*, the *Persians* & certaine others. These wilde men haue an other straunge opinion which is an abuse, they estéme some among thẽ to be very Prophets, whome they name in their lãguage *Pages*, to whome they declare their dreames, & the others do interprete them, & they hold opinion that they tel truthe. These may be cõpared to Philon the first interpreter of dreames, & to Trogus Pompeius, that therein was very excellent. I might here bring in many things of dreames & diuinations, and what dreames are true or no. Likewise of their kinds & the causes therof, as we haue bene instructed of our elders. But for that it is repugnant to our religion, and for that defence is made to giue therto any credit, we will leaue it, and leane only to the holy scripture, and to that which is commaunded

Pages. Prophets.

vs,

vs, & therfore I wil speake therof no more: but sure I am that for one ỹ hitteth right, there are a numbre contrary. Let vs returne to our wild men of *America*, they beare greate reuerence to these Prophetes, otherwise named *Pages* or *Charaibes*, which is to say, halfe Gods, and they are truely idolaters, euen as were the ancient Gentiles. Pages or Charaibes.

Of false Prophetes and Magicians, that are in this countrey of America, the which inuocate and cal vpon wicked spirites, and of a tree named Ahouai. Cap. 36.

THis people being so far from the truthe, besides the persecution that they receiue of wicked spirits, their errours and dreames, yet are they so far out of reason that they worship the deuill, by the meane of some of his mynisters named *Pages*, of the which sorte we haue spoken already. These *Pages* or *Charaibes*, are men of a wicked ipfe, the which are giuen to serue the diuel for to deceiue their neighbors. Such deceiuers for to colloure their wickednesse, and to be esteemed honorable among others, remayne not continually in one place, but they are vacabunds, wandering here and there, through the woodes and other places, and returning with others, at certayne houres, making them beleue that they haue cõferred and counseled with the spirits, for publike affaires, and that they must do so and so, or that this or that shall happen, and then they are receiued and intertayned honorably, being nourished and intertayned for this their doing: and they esteeme them selues happie, that may remayne in their fauor and good grace, and giue or offer to them some presente. Likewise if it happen that any of them haue indignation or quarrell against his neighbor, they come to these *Pages*, to the ende that they mare dye

What these pages and Charaibes are, and of their deceit.

with poyson him or them to whom they will euil. Among other things they helpe themselues with a tree named in their language *Ahoway*, bearing fruite venomous and mortal, the which is of the greatnesse of a little chestnut, and it is very poyson, specially the nut. The men for a light and little cause will giue thereof to their wiues, being angred, and the women likewise to the men: likewise these wicked women when they are with childe, if their husbandes haue displeased them, they will take in stede of this fruite a certaine bearbe, for to make their fruit of their wombe to come before their time, this fruite being white with his nut, is made like this greke letter Δ Delta, and of this fruit the wild men when the nut or kernel is out, they make bels, and hang them on their legs, the which maketh as a great a noyse as the Morris daunsers in our countrey. The wilde men wil in no wise giue of this fruite to strangers being fresh gathered, likewise they forbid their children in no wise to touch thereof before that the kernell be fallen away. This tree in heigth is lyke to our peare trees, the leafe of two or three fingers long, and two fingers broade, being greene or springing all the yeare long, the barcke is whitishe. When there is a braunche cut thereof, it rendreth a white iuice or lyquor almost like milk, the tree being cut it casteth a marueious stinking smell, therefore the wilde men will put it to no vse, not to make therewith fier woode. I will forbeare here to set forth the properties of many trees, bearing fruites marueious faire, neuertheless as much and rather more venemous than this tree of which we speke. Furthermore ye muste note that the wild men haue these *Pages* in such honor and reuerence, that they worship them or rather do Idolatry to them, specially when they returne from any place: ye shall see this people goe before

them

them prostrating them selues, and praying them, saying, Make that I be not sicke, that I die not, neither I nor my children, and such lyke thinges. And they will answer, thou shalt not die, thou shalt not be sicke and such like. If it chaunce that these *Pages* speake not truthe, and that things happen otherwise then they haue predestinated, they make no difficultie to kill him or thē, as vnworthy of that title and dignitie of *Pages*, euery Village nourisheth of them, some one, some two or three, according to their greatnesse, and when it behoueth to knowe any greate thing, they vse certayne ceremonies and deuilishe inuocations, the which are made after this maner. First is made a newe lodging, in the which neuer man before hath dwelled, and there within they will reare or make a newe white bedde and cleane according to their maner. Then they will cary into the sayde lodging greate quantitie of vittels, as *Cahouin*, which is their ordinarie drink made by a virgin of ten or twelue yeres of age, lykewise of their foode made of rotes, the which they vse in stede of bread. So al things being thus prepared the people being assembled doe guyde this their gentle Prophete to this new lodging, wheras he shal remaine alone, after ỹ a maide hath giuē him water to wash withal, but ye must note, before this mysterie he must abstain from his wife the space of nyne dayes, being in the house alone: and the people gone a little backe, he lieth flatt downe on the bed, and beginneth to inuocate and call the wicked spirite for the space of an houre, and furthermore making his accustomed ceremonyes, in such sorte that in the ende of his inuocations, the spirite commeth to him hissing, and whisteling, as they say. Others haue shewed me, that thys wycked spirite commeth sometymes in the presence of all the people, thoughe they

The ceremonies of these Prophetes to cal vpon the wicked spirit.

they see him not, but they heare a fearefull noyse, then they crye all with one voyce in their language, saying: we praye thee to tel the truthe to our Prophete, that tarieth for thee there within: their interrogatiõs is of their enimies, to knowe who shall haue the victorie, with the like answeres, that say, who shalbe taken and eaten of their enimies: who shal be hurte or offended with any wilde beaste or such lyke. Some of them among other things, shewed me that their Prophet had foreshewed our comming. They call this spirite *Houioulsira*: this & many other things haue Christians affirmed me of, that had dwelled there a long tyme. And they neuer take any greate enterprise in hande, before they knowe the answere of their Prophete. When this mysterie is accomplished, the Prophete commeth out, who being compassed about with people, maketh a long narration vnto them, wherein he reherseth al that he hath heard of this spirite: and God knoweth the grætings, rewardes and presentes that are made vnto him. The *Americans* haue not bene the firste that haue practised magike, but before them it hath bene common in many nations, vntill the comming of our Sauiour Iesus Christe, whose presence did efface and ouerthrowe the power of Sathan, by the which meanes the deuill sought to begile and deceiue ỹ world: it is not therefore without a cause, that it is forbidden by the holy Scripture, yea by Gods own mouth. Of this *Magike*, we finde two chiefe & principal kinds, one is in hauing familiar and secrete talke with wicked spirites, who openeth & sheweth the most secretest things of nature in dede, the one is more wickeder than the other, but they are bothe naught & full of curiositie. Why should we, seing that by the prouidence of God we haue all things that to vs is necessary and nedefull, goe about

What the interrogations are that they make to the wicked spirit.

Houioulsira.

Two kindes of Magike.

to

to seke out the secrets of nature and other things, which our Sauiour Iesus Christe hath obserued to him selfe: such curiousnesse in vs, sheweth an vnperfect Iudgemẽt, want of faith and true Religion, and yet the simple people that beleueth such things is most abused: Surely I cannot but maruell, specially in a countrey (where good and politike lawes are vsed) why such filthy and wicked abuses be lefte vnpunished, with a companie of olde witches, which put hearbes to armes, writings about neckes, with other mysteries and ceremonies, as to heale Feauers and other things, which are very Idolatrie, and worthy of greuous punishment. But at this day such wickednesse may be founde among those that are in Authoritie, of which sorte we should haue good counsell and iudgemente, but they themselues are firste blinde. Against those that beleue sorceries and witchcraftes.

Therefore it is no maruel, if that the simple and ignorant be sone seduced, seeing that men of wisdome and grauitie, are so blinded. O blinded ignorance, wherefore serueth the holy Scripture? wherefore serueth Lawes & other good sciences, the which our Sauiour Iesus Christ hath opened and shewed vnto vs, if we lyue in errour & ignorance as doe these wilde men, and more brutish than the very brute beasts? Neuertheleste, we wil be esteemed, to know much, & make a large profession of vertue. And therefore it is not to be marueled at, if our elders not knowing the truthe are fallen into errours, seking it by all meanes much lesse of these wilde men, of which we speake: but the vanitie of this worlde, shall cease when it pleaseth God. Now to our matter, we began to shew, that there is a kinde of *Magike* most damnable, that is called *Thurgia*, or *Goetia*, ful of enchantementes, wordes, ceremonies, and inuocations, hauing yet vnder hir certaine other kindes, of the which as it is sayde, was inuen- Thurgia a dãnable Magike.

ter

Zabulus, Which is the right Magike.

ter Zabulus. As touching the true and perfit *Magike*, the which is to seke and know heauenly things, to celebrate and honor God, it hath bene commended of many noble & graue personages, such had the three Kings that went to seke out Christe, and such *Magike*, is taken to be perfit and pure wisdome. The *Persians* woulde not receiue any into the dignitie of their Empire vnlesse he had lerned this *Magike*, that is, if he were not wise. For *Magus* in their language is wise in oures, and σοφὸς in Greeke is Sapiens in Latine. Of the which was the inuentor as it is sayde Zalmoxis and Zoraſtria, not he that is so common, but he that was sonne to Oromasia. Also Plato in his Alcibiades saith, that he verily thinketh that the *Magike* of Zoraſtria, is no other thing, but to know and celebrate God, the which to know, and vnderstande he him self with Pithagoras, Empedocles, and Democrites, hazarded themselues bothe by sea and by lande, going into strange countries, for to learne and know this *Magike*. I knowe well that Plinie and many others haue enforced themselues to attaine thereto. As for me I thought good to speake thus much by the way, seeing it commeth now in purpose as touching our wilde men.

What Magus in the Persian tõg signifieth

Zalmoxis Zoraſtria.

How these Americans beleue the soule to be immortall. Cap. 37.

THis poore people although they be ignorant & erre, yet their errour and ignorance is more to be borne with all, than the *Atheists* of our tyme which being not content to haue bene created to the image and lykenesse of the eternal God, perfit aboue al creaturs, against all scripture and miracles, they wil shew themselues like brute beastes without lawe or reason, and therefore bicause of their obstinate errour, they shoulde be handled lyke beastes, for there is no beaste be he neuer so wilde

and

and brutish, but will obey and serue man, as the very image of God, the which we dayly see. But it will one day come to passe, that these wicked Imps shall well knowe that there resteth somewhat after the death of this worlde that at the later day shall appeare before the maiestie of God, there to giue account of their wicked and damnable errour. Nowe therefore these poore people do think ỹ soule to be immortal, the which they name in their language *Cherepicouare*, the which I knewe in asking of them what became of their soule when they were deade. The soules sayde they of them that haue valiantly faught with their enimies, goeth with many other soules to places of pleasure, goodly woods, gardens, and orchardes, but to the contrarie those that haue not well defended their countrey nor resisted their enimies shall goe with *Agnan*, that is, to the wicked spirite that tormented them. On a tyme I boldened my self to aske or inquire of a greate King of that countrey as touching the immortalitie of the soule, who was come aboue thirtie leagues of, to see vs, but he answered me fiercely in his language these words. Knowest thou not sayd he that after we be dead, our soules go into a far countrey where as they be founde altogether in fayre & goodly places, as our Prophets doe say that visit them oftentimes & speke vnto them, the which opinion they beleue and holde of a truthe. Another tyme we went to visit another greate King of that countrey named *Pindahouſon*, whome we founde sicke in his bed of an Ague, who among other things demaunded of me what became of the soules of our friendes, and others when they dyed, and I made answere that they went with *Toupan*, the which he dyd easily beleue, vpon the which he answered me these wordes: come hether sayde he, I haue hearde thee

Cherepicouare The opinion of the wilde men on the immortalitie of the soule.

Pindahouſon a King in the wilde coũtrey.

This Toupan is to be vnderstanded, the almighty God

speake much of *Toupan*, that can doe all things, speake to him for me that I be healed, and if I can be made whole, I will giue thée many faire giftes, yea I wilbe clad, and arrayed as thou art, beare such a greate beарde, and bee nor *Toupan*, as thou doest. And in dede when that he was whole, the Lorde of *Villegagnon* was determined to haue him baptized, and therefore he kept him alwayes with him. They haue another foolish opinion, the which is, that being on the water, be it sea or Riuer, for to goe against their enimies, if that in the meane time there arise a tempest or rage on the water, as many times ther doth, they thinke that it commeth of the soules of their parents or friendes, but wherefore they cannot tell, and for to appease the tempest they cast some thing into the water, in token of a present or offering, thinking by this meanes to appease the windes. Furthermore, when any of them die, be he King or other, before that they lay them in their graue, if that there be any that hath any thing belonging or partayning to the dead body, they will not kepe it backe, but will bring it and deliuer it openly, & reserue it before them all, for to be put into the earth with him: otherwise they doe thinke, that the soule after that it is separated from the body, will come and molest them that kepe their goodes. I would to God, that many amongst vs were of the lyke opinion, (I meane without errour) then would they not kepe backe deade mens goodes, from poore orphelins and others. Now they hauing reserued to the deade man that which is his, he is surely bounde with ropes of cotton, and of the pithe of trées, so that it is impossible as they thinke for him to reuiue and come agayne, the which they doe greatly feare, saying, that to the elders it hath so chaunced, and that hath made them since to loke better to it.

The superstition of the wilde men.

How

How these wilde men make warre one against another, specially against those whome they name Margageas and Thabaiares. Also of a tree which they name Hayri, of the which they make their weapons for warre. Cap. 38.

These people of *America* are greate quarrellers against their neighbors, chiefly against those whome they name in their language *Margageas*, & *Thabaiares*, & hauing no other meane to appease their quarrell, they fight cruelly one with another: They gather together vpon a. 6000. men, sometymes ten or. 12000. village against village, or otherwise as they do mete, the like do those of *Peru* and the *Canibals*. And before that they execute any greate enterprise, be it in warre or otherwise, they assemble and come together, chiefly the eldest sorte, without their wiues or children, with such a grace and modesty, that they wil speake one after another, and he that speaketh shal be heard with attētiue silence, who hauing declared his minde, giueth place to another, and so folowing in order, the Auditors sit downe on the earth, vnlesse it be some ancient men, that lye on their beds, the which considering with my selfe, commeth to my remembrance the mosse commendable custome of the gouernors of *Thebes*, an ancient Citie in *Grecia*, the which for to cōsult together of the affaires of the common welth would alwayes sit downe vpon the ground: the which maner of doing is esteemed an argument of prudence. Furthermore it is a strange thing that these *Americans* do neuer make amongst them any pacion or concorde, though that their hatred be great, as other natiōs do be they neuer so cruel & barbarous, as the *Turkes*, *Moores*, and *Arabians*: and

I thinke that if *Theseus*, the first inuenter of peace amõg the *Greekes*, were among them, he shoulde be more troubled, than euer he was. This people haue certain sleights of warre to trap one another, as well as in other places. Therefore these *Americans* haue perpetuall enimitie one against another at all tymes against their neighbors before shewed, seeking their enimies, and fighting as furiously together as is possible, the which causeth eache village to fortifie, & to make themselues strong with people and weapons. They will assemble together on the nights in greate number for to kepe watche and warde. For they are wonte to skirmish togethers, more on nightes than on dayes: if that they haue knowledge therof before hande, or otherwise do suspecte the comming of their enimies, they wil plante in the grounde rounde about their lodgings the compasse of a bowe shot, sharp pointed pins of wood, the which are so set in the earth, that they are scãt perceiued: this kind of policie they vse to gal & pierce the fãt of their enimies, which are al bare and naked, as well as the reste of their bodies, to the ende that by this meanes they might intangle their enimies for to kill some, others for to take prisoners. It is a greate honor to them, the which departe out of their countrey, for to assayle their enimies on the borders: and when that they haue taken many of their enimies prisoners in theyr countries, he that hath taken most prisoners, is honored and celebrated among others, as a great King or a great Lorde, when he hath most killed, and when they meane sodainly to assayle a towne or village, they wil hide themselues in the woodes lyke Foxes, lurking there for a certayne tyme, vntil they haue espied the tyme and vantage to come forth sodainly to beset their enimies. Whẽ they be come to a village, they know the mene to set fier ther-

on,

on, for to make them come forth with their wiues & children, bag and baggage: being come forth, they assaile one another shoting of their arrowes: also with their Maces & Swords of wood, that to behold them it is a good passetime: they wil bite one another w̄ their teth in all places wheras they cā take hold, shewing sometymes the bones of those whome they haue banquished and ouercome before times in the warrs, and eaten: to be short, they do ȳ worst they can to feare & anger their enimies. Some ye shall se take prisoners bound & manacled like theues. And when those returne from warrefare in their owne countries (banquishers) God knoweth the noyse and passetyme that they make. The women folow their husbands to the warres, not for to fight as the *Amazoneses* doe, but for to minister to their husbands foode and other necessaries, requisite in the warres: for sometymes they make iorneys of fiue or six moneths before they returne: he that is greatest among them, hath moste wiues to serue him. And when they make any greate iorney, they set fire on their houses, and if they haue any good thing, they hide it vnder the ground vntill their returne. Their bittels that they haue is such as the lande beareth, that is, rootes very delicate and pleasant to eate, and flesh of wild beastes, and fish dried in the smoke: their beds of cotton are caried with them: the men beare nothing but bowes and arrowes in their handes: their weapons are also greate Swordes and Clubs of wood very heauy: their bowes are as long as oure bowes in Englande: their arrowes are made pointed, some of Canes that growe on the Sea coast, and others are made of a kynde of woodde named *Hayri*, bearing leafe lyke to a Palme tree, the whiche is of the coloure of blacke Marble: Hairi a tree.

I.ij. there-

therefore many say it is hornbeame, but it semeth to me otherwise, for the right and perfect hornebeame is more shining. Furthermore the Hornebeame trē is not lyke this, for this is very thorney al ouer. The best Hornbeam is to be had in *Calicut*, and in *Ethiopia* This wood is so heauie, that it sincketh to the bottome of the water lyke Iron, therefore these wilde men make therewith their swordes and clubs, to fight with in the warres. It beareth a great fruit, somewhat pointed at one of the endes, within it a whit kernel, of ẏ which fruit I haue brought home with me a greate many. Besides this the wild men make faire collers of this woode: also it is so harde and tough as I haue before shewed, that ẏ arowes that therewith are made, are so strong that it wil pearce a good corselet or Harneis: their third weapō or defence is a great buckeler, the which they vse in the warres, it is very lōg, made of the skin of a beast, like in colour to the Neate or Oxen in our countrey, & so diuers in colours. The bucklers are of such strength as the bucklers *Barcellonoys*, so that they wil beare out the shot of a handgunne. And as touching handguns, many of them haue and carry with them to the warres, the which the Christians haue giuē them, but they knowe not howe to vse them, but oftentymes they shote them of onely for to fear their enimies.

Hornebeame a tree.

The buckler that they vse.

Their maner of fighting as well on the lande, as on the water. Cap. 39.

The cause why the wilde men fight one against another

IF you aske me why these wild men make warre one against an other, seing that they are not greater Lords one than another, also for ẏ they do not esteeme worldly riches, & that the earth bringeth forth more than serueth their

their necessitie, you shal vnderstād that the cause of their warre is euill ynough grounded, it is onely a desire of vengeance, that they haue without any other reason or cause, but euen like brute beasts, that cannot agrée one wᵒ another by no honest meane: & to conclude, they say, that they haue bene alwayes their mortall enimies. They mete together then as we haue sayde before, in greate numbers, for to go and finde out their enimies, (if that they haue receiued any iniurie before hand) wheras they mete together, & shote one at another, & after they ioine together, taking holde of their heade, eares, & biting one another by the armes, yea buffetting one another with their fistes. There is no speaking of horse. They are very obstinate and couragious, in such sorte, that before they ioine to fight, being separated one from another the space of gunne shot, sometimes for the space of a whole day or two, they wil beholde, & threaten one another, shewing angrie, cruell and fearefull lokes, shouting and making such a terrible noyse, that ye could not here God thunder: also shewing their affections by signes with their armes and handes holding them vp, and shaking their swordes and clubs of woodde at their enimies. We are say they, valiant and hardy, we haue eaten your parentes, also we we will eate you, with many other threatenings. In this they obserue (in my iudgement) the ancient custome that the *Romaynes* vsed in their warres, who before they entred into battell made greate boastes and crakes, with greate crys and larums, the which since hath bene vsed among the *Galles* in their warres, as Titus Liuius rehearseth, bothe the which doings I thinke differeth much frō the doings of the *Acaians*, of the which Homer speaketh of, for that they being redy to giue battaile to

The wilde mē obstinate and couragious.

their enimies would make no noyse, but kept themselues from speaking. The greatest vengeance that these wilde men vse, and that semeth to them moste cruell, is to eate their enimies. When that they haue taken any in the warres, if they be not strong ynough to cary them away, then if that they can before any succor come, they wil cut of their legs & armes, & before they wil leaue them, they will eat them, or at the least euery one wil cary a piece away little or much: if they can get any prisoners, that they may without danger leade into their countrey, they wil in like maner eat them. The ancient *Turkes*, *Moores*, and *Barbarians*, vsed in times past almost the like maner, (so that yet remayneth this prouerbe, I would I had eaten his harte with salt:) they vse almost lyke weapons as our wild men do, but Christians haue forged for them and haue taught them to forge Armors, with the which we our selues are nowe beaten, and it is in dout that they will doe the lyke to these *Americans* and others. Furthermore this poore people doe venture them selues vpon the water, for to finde out their enimies, as those of the great riuer of *Ianaria*, against those of *Morpion*, in which place doe inhabit the *Portingals*, enimies to the *Frenchmen*, as the wilde men of that same place are enimies to those of *Ianaria*: the vessels that they vse on the water, are little Almadies or boates made of the barcke of trées, without nayles or woodden pins, being in length fiue or six fadome and thre fote brode. And you shall vnderstand that they couet not to haue them greater, thinking that then they coulde not make them rowe fast, for to escape or for to folowe theyr enimie. They holde a foolish opinion and superstitious to vnbarke these trées, that day that they doe take of the barke, the which is done euen

The custome of the Americans is to eate their enimies.

A prouerbe.

The inhabitants of Morpion are enimies to those of Ianaria.

Almadies made of the barcke of a tree.

The superstition of the men in taking

men from the rote to the top, they will neither drinke nor eate, fearing (as they say) that otherwise there would happen vnto them some myssortune on the water. These vessels being thus made, they will set a floate fiue or sixe score of them, and in euery one sortie or fifty men and women, the women serue to cast out of these little boats the water that commeth in many tymes with a little dish made of the frute of some tree, the men are assured therin hauing their weapons, and rowe a long by the banks sides, and if they finde a billage by the way, they will set sote on lande and spoyle it, putting it to fire and sworde, (if that they ouercome it.) A litle before our arriuall those *Americans* that are our friendes, had taken on the sea a little barcke of *Portingals*, being harde by the shore in some place, but what resistence so euer they made aswell with their gunnes as otherwise, neuertheless they were taken and the men eaten, sauing a fewe that we ransomed, and bought at our arriuall. By this ye may knowe that the wilde men that are resident, where the *Portingals* be, are enimies to the wilde men, that inhabit where the *Frenchmen* arriued. Well to conclude, they fight as well on the water, as on the lande, if it happen at any tyme the sea to rage and to swell, they cast therein Partrige fethers, or some other thing, thinking by this means to appease the waues of the sea. In lyke manner doe the *Turkes* and *Moores*, being in the lyke danger, washing their bodies with the water of the sea. Nowe our wilde men, returning with victorie, shewe all signes of ioye, sounding Flutes Trompettes, Drummes, and singing after their manner, the which is pleasant to heare with their Instrumentes a lyke made of certayne fruites hollow within, or with the bones of some beast,

of the barke of the tree.

A fooliſh opinion of the wild men and of the Turkes and Moores.

or els of their enimies: their instrumentes for warre are richly decked with goodly coloured fethers, as we doe oures in our countrey with banners of silke and such lyke. Their Fleutes, Drummes, and other instruments, semeth to relieue the spirits half gone, euen as a bellowes doeth relieue a fire half dead. And to my iudgement there is no other meane to stir vp the spirites of men, but only by the noyse of these instrumentes, & not only men, but also beastes (neuertheless not making comparison seme to leape for ioy) the which hath ben obserued at al times. It is of a truthe, that these *Americans* and Barbarous men in their assaultes and combates vse great cries and fearfull noyse as here after shall be shewed of the *Amazones*.

Drummes Flutes & other Instrumentes do stir vp the spirites.

Howe these Barbarous and wilde men put their enimies to death, that they haue taken in the warre, and eate them. Cap. 40.

NOwe that I haue shewed how that the wilde men of *America*, leade their enimies prisoners, into their lodgings, after that they haue taken them in the warres, there resteth now to shewe how they do intreate them at the last. Thus therefore they vse them, the prisoners that they take and bring into their countrey, shal be very wel intreated, a fiue dayes after shal be giuen hym a wife, peraduenture his daughter to whome he is prisoner, for to minister to him his necessities, as well at his bed as otherwise, in the meane time he is serued with the best meates that can be founde, minding to fatten hym lyke a crammed Capon against he shall dye, the which tyme he may easily knowe by a coller made of cotton,

How they intreate their prisoners.

on

on the which they hang certaine rounde fruites, or the bones of some beast or fishe made in maner of beads, the which they hang about their prisoners neck. And so many Mones as they are minded to kepe him, the like quãtitie of these Beades will they hang about their neckes, and so take of euery Mone one, vntill that ỹ Mones are expired. And some in stead of these Beades, will hang as many litle collers about their necks, as they haue Mones to liue. Furthermore ye shall note, that these wilde men doe not recken neuer aboue fiue, and they obserue neither dayes nor houres, neither monthes nor yeares, but they count only by Mones. This maner of counting or reckening, was in times past commaunded to be vsed by Solon to the *Athenians*, that is to obserue the dayes by the course of the Mone. Nowe to our purpose, if that of this prisoner and of the wife that is giuen him, there are borne any children for the time that they shalbe togither, they shall be kept and nourished for a time, and than they will eate them: saying, that they are their enimies children. This prisonner, after that he hath bene well entertained and made fat, they will put him to death, thinking it to be a great honoure. And for to celebrate this slaughter, they wil send for their farthest friends and kinsfolks, for to eate their parte thereof: the day before the execution, he shall be laide in his bed, and chained with Iron, the which vse they haue learned of the Christians, singing after this sorte: The *Margageas* our friendes, are good men, strong and mightie in the vvarre, they haue taken and eatẽ a good number of our enimies, likewise they vvill eate me vvhen it please them. But as for me, I haue killed and eaten his parentes and friends, to vvhome I am prisoner, with many suche like vvords. By this ye may know, that they feare not death. I haue sometimes (for pleasure)

The wilde men feare not death.

pleasure) deuised with suche prisoners being faire and strong men, demaunding of them if they did no more care to be thus slaine and murthered from day to day, to the which they answeared, laughing and scoffing: Our friends sayd they, will reuenge our death, shewing a hardie and an assured countenaunce. And when that I did shewe them, that I would redeeme them out of the handes of their enimies, they toke it in mockage and derision.

How the women and maiden prisoners, are intreated.

As touching the women and maids that are taken in the warres, they are kept like prisoners as the men are for a certaine time, & then vsed after that maner. They are not kept so muche in captiuitie as the men are, but they haue libertie to goe about, and they are set to dresse Gardens, and to fishe and gather certaine shell fishe. Now when that they are retourned from this slaughter or murther, the owner of the prisoner, as we haue alCerimonies against the execution of their prisoners.

ready shewed, will request all his friendes to come to him against that day to eate their parte of their botye, with good quantitie of *Cahouin*, which is a kinde of drinke made of *Mill*, with certaine rootes. Upon this day of solempnitie, all the assistantes will decke themCahouin a drinke.

selues with fethers of diuers coloures, or else they will painte their bodies. Specially he that doeth the execution, shall be decked after the best maner that is possible, hauing his sweard of wood, wherewith he doeth his office, richly adorned with faire Fethers: but the prisoner, the shorter time that he hath to liue, the more greater signe of ioy doeth he shewe. He shall be brought surely bounde with cordes of Cotton into a publike place, being accompanied with ten or twelue thousande of the wilde men his enimies, and there he shall be

smitten

smitten downe like an Oxe in the Shambles (after many Ceremonies.) This prisoner being deade, his wife that hath bene giuen him, shall mourne a certain time for his deathe: but the body being cut in pieces, they take the bloud, and therewith bathe their male children, for to make them the more hardye, as they say, shewing them that when they come to age, they doe the like to their enimies, as their fathers before them had done. By this ye may knowe, that the like is done to them, if they be taken in the warre. The prisoner being put to death after this sort, and hewed in pieces, and prepared according to their maner, shall be distributed among them all, be they neuer so many, euery one a morsell or piece: as for the bowels or inner partes, the women eate them vp commonly, and they reserue the head to set it on a poll out of their houses in signe of triumph and victorie. And aboue all other, they haue a pleasure to vse the *Portingals* after this sorte. The *Canibals*, and those of a riuer named *Marignan*, are much more cruel to the *Spanyardes*, making them to die a cruell death, and then they eate them. The Canibals are mortall enimies to the Spanyardes.

We finde not in no Historie of any nation, be it neuer so straunge and barbarous, that hathe vsed the like crueltie as these haue done: but onely Iosephus writeth, that when the *Romaines* had besieged *Ierusalem*, vnder Titus, Vespasians sonne, after that the famine or hunger had deuoured all, the mothers were constrained to eate their owne children. And the *Anthropophages*, that are a people inhabiting in *Scythia*, liued also with humain flesh as these wilde men do.

Now he that hath made ỹ execution straightly, after that he hath done, goeth home to his house, and there remaineth

maineth all the day without meate or drinke in his bed. Likewise he shall abstaine certaine dayes, and in three dayes after he shal not set foote on groũd. If he be minded to goe to any place, he is borne on mennes shoulders, hauing among them this fonde and foolish opinion, that if he should not so doe, there would happen vnto him some mischiefe, or else the like death. This being done, with a little sawe made of the téethe of a beast named *Agoutin*, he will race his skin on his breast, or on other places, so that it shall appear all rent and broken. And the cause why they doe these things, is as I haue bene enformed of some of them, that they doe it for pleasure, estéeming the murther that by him hath bene committed against his enimie, a great glory and honoure to him warde. Vnto whome, minding to shewe the crueltie of the thing, disdaining my wordes, sayd vnto me, that it was a great shame to vs for to forgiue and pardon our enimies, hauing once taken them in the warres. Moreouer he sayd, that it is muche better to put them to death, to the ende that they moue not warre against vs an other time. By this ye may sée with what discretion these poore brutishe men doe rule and gouerne themselues. Also the maidens doe vse suche Ceremonies with their bodies the space of three dayes continually, after that they haue had the first purification of women, so that sometimes they are very sicke. Also the same dayes they do abstaine from meates, not comming out of their houses, nor setting foote on ground, as we haue before shewed of the men, sitting only vpon a stone appoynted for that vse.

How

Hovv that these vvilde men couet greatly to reuenge their harmes and iniuries. Cap. 41.

IT is not greatly to be marueiled at, if that these people walking in darkneſſe, and ignorant of the truthe, prepareth not only vengeaunce, but putteth it in vſe: Conſidering that the Chriſtian, although it be ſtraightly forbidden him by expreſſe commaundement, cannot kepe himſelfe from it, folowing the error of one named *Melicius*, who helde opinion, that we ought not to pardon our enimies, the which error hath of a long time polluted the Countrey of *Egipt*. Therfore to prepare vengeance, is to hate our neighbor, the which is wholly repugnant to the lawe. But in these people it is not ſtraunge, the whiche as we haue before ſhewed, liueth without faithe & without law. For all their warre procedeth only of a foliſhe opinion of vengeaunce without cauſe or reaſon. And thinke not but that this foliſh opinion hathe holde them from the beginning, and ſhall doe vntil the ende, if that God for his mercies ſake illuminat not their harts. This poore people are ſo ill taught, that onely for the flying of a flie, they will prepare miſchiefe. If that a thorne pricke them, or a ſtone hurt them, they will ſtampe it in a thouſande pieces, as if the thing were ſenſible or had vnderſtanding, the which commeth not but for fault of good iudgement. Furthermore this is of a truthe, the which I am aſhamed almoſt to ſpeake, that for to reuenge them ſelues of Fleas and Lice, they kill them with their teeth, a thing more brutiſhe than reaſonable. And when they feele them ſelues offended or grieued, be it neuer ſo little an offenſe, they will neuer be reconciled without vengeaunce.

Vengeance is defended to Chriſtians.

vengeaunce. Such opinions are taught, and be obserued from age to age. We shall see them instructe and teache their children being a three or foure yeares of age, to handle a Bowe and an Arrowe to learne to shote: also they exhorte them to manlinesse, to take vengeaunce of their enimies, and not to pardon any, whome so euer it be. Moreouer, when they are prisoners one to another, thinke not that they require to be redemed by any composition what so euer it be, for they hope no other thing than very death, estéming it an honoure and glory vnto them. And therefore they can very well mocke vs, that deliuer our enimies that we haue in our power, for money or suche like things, the which they say, is vnworthy to a man of warre. As for vs say they, we vse no such things. Vpon a time it chaunced that a *Portingall* being prisoner to these wilde men, thought by faire words to haue saued his life, so he began to preache to them by faire wordes as gentle and as lowly as might be. Neuertheless his flattering words could not preuaile, but he to whome he was prisoner, shotte him to death with his arrowes: Goe thy wayes saide he, thou hast not merited to die honourably as others, neither yet among companie.

A history of a Portingall, being prisoner to the wildemen.

On a time there was brought a yong male childe of these wilde men of *America*, (of the Countrey and lignage of those whome they name *Tabiares*, which are mortall enimies to those wilde men, with whome the Frenche men are in concorde and peace) by certain Marchauntes of *Normandie*, the which was afterwarde baptised, nourished and maried at *Roan*, liuing like a Christian man. But he was minded to returne into his countrey with vs, being of the age of two and twenty yeares.

It came to passe that being there, he was discouered of his auncient enimies, by the meanes of certaine Christians, who incontinently as madde Dogs furious and inwodde, ran to our shippes which were at that time destitute of men, where as by casuall chaunce they found him, so they fell vpon him, and rent him in pieces, not touching any other of the company there present, who by the prouidence of God, enduring this pitifull death, exhorted them in the Christian faith, so this poore man died among their handes a good Christian man, whome they did not eate, as they did other of their enimies. What opinion of vengeaunce is more contrary to our lawe? Notwithstanding, there is found among vs many, so obstinate that they will reuenge as well as the wilde men. Furthermore, this is among them, if one smite an other, let him be assured to receiue as muche againe, and rather more, for they will not leaue it vnpunished: it is a faire sight to see them quarrell and fight together. As for the rest, they are faithfull one to an other, but to Christians the most affectioned and subtelest theeues, although they be naked, that are possible: and they esteeme it a great vertue, that they may steale any thing from vs. This I speake, for that I haue proued it my selfe, for being there about Christmasse time, came a king of the Countrey to see the Sieur of *Villegagnon*. They of his company did steale away my apparell being sicke. Thus muche by the way concerning their fidelitie, after I haue shewed of their obstination and desire of vengeaunce.

The faithfulnesse of the wilde men, but not to Christians.

Hovv

Howv these vvilde men of America, are maried. Cap. 42.

THis honorable estate of Matrimonie, sheweth that we haue brought some naturall reason from oure mothers wombe. Otherwise we should be counted as brute beasts, if that God of his mercy did not illuminate our heartes. Therefore ye may be well assured, that these *Americanes* are no more discrete in their mariages, than in other things. They mary one with another, cousins with cousins, the vnkle with the neece, but not the sister and the brother. A man, the more worthy and valiant he is estéemed, the more wiues is permitted to serue him, and to the other lesse: and for to say the truth, the women trauail more than do the men, that is to wit, to gather rotes, make meale, drinkes, gather together the fruites, dresse gardens, and other things that appertaineth to houshold. The man only goeth sometimes a fishing, or to the woodes to take Venison for their sustenaunce. Others occupy themselues to make bowes & arrowes, leauing the rest for their wiues to doe. They will giue you a maid to minister vnto you necessaries whilest you be there, or otherwise if ye will, and it shalbe lawfull for you to restore hir againe when you thinke méete, and this they vse customably. Assone as you be come thither, they will say to you in their language: come hither, what wilte thou giue me, and I will giue thée my daughter that is faire, she shall serue thée to do thy necessaries and other things. But for to auoide this, the Sieur of *Villegagnon* at our arriuall defended vpon paine of death, not to acquaint our selues with them, as a thing not lawfull for Christians.

Howe they of America do marry.

The deflouring of maids, before they be maried.

In

In déde when the women are maried, it is not lawfull for hir to play the harlot with any others: for if she be taken in adulterie, hir husband will not stick to kill hir, for they haue suche things in disdaine. And to the man that is taken with hir, he will doe nothing, thinking that if he should touch him, he should procure the displeasure of all the others friends: for so ther should engender and ryse perpetuall warre betwéne them: but he wil put away his wife, which is lauful for them to do for adulterie, and also if that they be bareyn, and can bear no children, and for other occasions. Furthermore, they haue neuer companie with their wyues in the day time but onely the nightes, neither in publike places, as many in our countrey thinke they haue, as the Cryb, a people of *Thracia*, and other barbarous men in certaine Ilands of the sea Magilanike, a thing very detestable and vnworthie of christendome, to whome may serue for example these poore brutishe men. The women for the tyme that they be greate with childe, shall not beare or carie any heauie burthens, neyther shall do any great labour for feare to be hurt. The woman being brought to bed or deliuered, the wiues shal carie the child to the sea to be washed, or to some Ryuer, and then will bring it to the mother, who shall remaine in hir childe bed twentie dayes, and foure houres, the father shall cutte the childes nauell with his teeth, as I my selfe haue séene: as for the rest, they handle and vse the women in child bed, as tenderly as we doe here: the norishment of the litle childe is the mothers milke, notwithstáding that within certain days after his natiuitie, they wil giue it grosser sustenance. The father shortly after the childe is borne, shall giue him a bow and arrow in his hand, as a beginnyng and

A defece made by the Lord of Villegagnon, that the Frech men shold not acquaint themselues wyth the wilde women.

protestation of warre and vengeaunce of their enimies. But yet there is one thing that marreth al, that is, that the fathers & mothers before they marry their daughters, wil gyue them to be abused, to the first cõmer for a little value, principally to Christians, that trade thither, if they will couple with them, as wee haue before shewed. Wee fynde in some histories of certaine people, lyuing in maner as these wilde men do in their mariages. Seneca in one of his Epistles, and Strabo in hys Cosmographie writeth, that the *Lydians* and *Armenians* hadde a custome to sende their virgins and maidens to the sea borders, there in offering them selues to all commers to get them husbandes, or else their dowries. As muche sayeth Iustinus, dyd the virgins of *Cypris*, for to get their dowries and mariages, which when they were quit and well iustified, offered to the Goddesse Venus, a present or offeryng. We may fynde at this day amongst vs, that making great profession of vertue and religion would doe the lyke, and rather more, without offering presente or candle, the which I knowe of a truthe. As touching the consanguinitie in Mariage, Saincte Hierome writeth, that the *Athenians* were wonte to marrie the brethren wyth the systers, and not the Auntes wyth the nephewes, the whych is contrary to the order of the *Americanes*. Lykewise in oure countrey a woman of late hadde libertie to marrie hir selfe to fiue husbandes, and not contraried. Beside this we se the *Turkes* and *Arabians* take many wiues: I speake it not for that it is honest and allowable, but for that we christians should auoyde such things. To conclude, our wylde men vse the maner and order that wee haue shewed, so that a mayden is seldome maried, hauing hir virginitie, but beyng once maryed, they dare doe no faulte: for their husbands

The auncient custome of the Lydians Armenians, and the inhabitants of Cypris.

husbandes doe loke straightly to them, hauing a suspition of Iealousie: thē may leaue hir husbande if that she be euill intreated, the whiche oftentimes commeth to passe, as we reade of the *Ægyptians* that vsede the lyke before they had any lawes. In this pluralitie of women that they vse, as wē haue sayde, there is alwayes one aboue the others, moste fauoured, whiche is not subiect to so much trauell as the others. All the childzen that p̄ceede by the mariage of these wiues, are reputed legittimate, saying, that the first Authoz of generation, is the father and not the mother, which is the cause that many tymes they kill the male childzen of their enimies being p̄isoners, bicause ẏ̄ such childzen in time to come might be their enimies. The wyld mē haue many wiues.

Of the ceremonies, buriall, and funeralls, that they vse to the deceassed. Capit. 43.

Seyng that I haue shewed you their doing and maner of liuyng, and other theyz ozders and ceremonies, there resteth to speake of their Funerals and burialls. Foz all that these kinde of people are bzutishe and vnciuile, yet haue they this custome and opinion to lay the dead bodies in the earth, after that the soule is separated from the body, in the place wher as the deceased in hys life time toke most plesure, thinking so as they say, that they can not put hym in place mozе notable than in the earth that bzingeth fozth the men, that beareth so many fruites, and other richesse profitable and necessarie foz the vse of man. There haue ben many lewde and vnaduised Heathen Philosophers, that toke no care what should becom of their bodies after their decease, whether it were cast out to ẏ̄ beasts in the fields oz birds of ẏ̄ aire, they forced not: The maner of the wilde men to burye the dead.

The opinion of Diogenes for the buriall of the bodie.

As Diogenes, who after his death, cõmaunded that his body ſhould be caſt out to the foules of the aire, & beaſtes of the fielde for to be eaten and deuoured, ſaying that after his death, his bodie ſhould fele no more pain, and that he loued much better that his body ſhold ſerue for ſuſtenance than to putrifie and rot. Likewiſe Lycurgus, among the *Lacedemonians* did giue ſtraight cõmaundement, as Seneca writeth, that after his deathe his body ſhoulde be caſt into the ſea, others that there ſhould be burned to aſhes. Theſe more people of *America*, though they be brutiſh and ignorant, ſhewe them ſelues after the death of their parentes or frends, without compariſon more reaſonable, than aunciently dyd the *Parthians*, who for all that they had lawes, in ſtede of putting their dead bodies into the earthe, caſt them out to be a praie for foules and dogs. Alſo the *Taxilians*, did caſt their dead bodies to the foules of the ayre, and the *Caſpians* in like maner. The *Ethiopians* did caſt the dead bodies into the waters: the *Romans* did burne them to aſhes, as many other nations haue done. By this ye may ſee, that the wilde men are not ſo voide of honeſtie, but that they haue ſome knowledge of god, conſidering that without lawe or faith they haue this knowledge and aduiſe, that is to wit, as much as Nature hath taught them. Therfore they burye the deade bodies in the earth, as we haue alreadie ſayde, in like maner as did aunciently the *Naſomones*. Nowe the buriall of the dead is approued as well by the olde, as by the newe teſtament: Likewiſe the ceremonies if they be duly obſerued, as well for that they haue bene veſſels and inſtrumẽts of the ſoule diuine and immortal, as alſo to giue hope of the reſurrection to come. Here might I bring in many things as touching this mater, but for

The funeralles of the deade is approued by holy ſcripture.

but for that it is not my argument I omitte it, and let it passe. Nowe therefore among these wylde men yf that a housholder happen to dye, hys wyues, and hys nere kinsefolke and friends shall make a maruellous mournyng, not for the space of three or foure dayes, but foure or fiue monethes, and this greatest sorow is foure or fiue of the first dayes: ye shall heare them make such a noyse and harmonie as dogges and cattes, ye shall se as well men as women layde on their beddes sorowfull, others sittyng downe with their bare buttockes on the grounde, imbracyng one an other, saying in their language: Our father and friend was so good a man, so valiant in the warres, that hath caused many of oure enimies to dye, he was strong and myghtie, he laboured so wel, and dressed our gardens, he caught beastes, foules, and fishes for our sustenace, alas he is deade, we shall se hym no more, but after we be deade wyth oure friendes in the countreys where oure *Pages* saye they haue sene them, wyth many suche lyke wordes, the which they will repete aboue ten thousande tymes continually day and night for the space of foure or fiue howers not ceasyng to lament. The chyldren of the deceassed, a moneth after these mournyngs, wyll desire their friendes to make some feast or solemnitie for hys honoure, And there they will come together paynted with diuers colours, decked wyth fethers, and otherwise after their manner, makyng a thousande ceremonies and passetymes, wyth daunces, playes,, tabour playing with Flutes made of the armes and legges of theyr enimies, and other instrumentes after the maner of their countrey. The others as the auncient sorte, all the day long, will not ceasse to drinke, without eating of

any thing, and they are serued by the women and kinsrede of the deceased: the which their doings is as I am aduised, to stirre vp the heartes of yong children, and to moue and prouoke them to warre, makyng them bolde against their enimies. The *Romanes* vsed almost the lyke maner: for after the decease of any Citizen that had greatly trauailed for the cõmon wealth, they made playes, pompes, and funeral songes to the praise and honour of the dead man. Likewise to gyue example to the yonger sorte, for to imploy their myghte for the libertie of their countrey. Plinie sayth, that one named Lycaon was the inuenter of such thyngs. Also the *Argiues*, a people of *Grecia*, in memoriall of the furious Lion ouercome by Hercules, they made playes and games. And Alexander the great, after that he had sene the sepulchre of the worthy and valiant Hector, in memorie of his worthynesse, commaunded, yea hée him selfe dyd make many gambolds and solemnities. Here myght I reherse or bring in many historyes how the elders in times past haue diuersly obserued funeral rites accordyng to the diuersitie of places, but for that I will not be tedious vnto you, I omit it: it shall suffise at this present to knowe the custome of these wilde men, for bicause that as well the elders in times passe, as also those of oure time, haue made many excesse bankettes in their funerall pompes, more for a vaine and worldely glorie, than otherwise: but to the contrary, ye must vnderstande, that those that are made to the honour of the deceased, and for respecte of hys soule, is cõmendable, declaring hym by this meanes immortall, and foreshewyng the Resurrection to come.

The vse and custome of the Romanes and others at the funeralls of a Citizen.

Alexander the great.

Of

Of Mortugabes, and of the charitie that they vse toward straungers. Cap. 44.

Seing that our argument is now of the sauage men we will saye somewhat of their order and liuyng. In their countrey there is neither towne nor Castell of any greatnesse, sauing those that the *Portingals* and other Christians haue edified for their cõmoditie, the houses wherein they dwell are litle lodgyngs, the which they name in theyr language *Mortuga es*, assembled by hamlettes or villages, suche as we sée in some places here. These lodgyngs are of two or three hundred paces long, and of bredthe twentie paces, or thereaboutes, buylded of woode, and couered wyth palme leaues, layde on so trimmely, as possible may bee. Euery lodgyng hathe fayre couerynges, but they are so low, that one muste stoupe to goe in, as he wold do at a wicket, in euery one there is many romes, and euery one for hym selfe and his familie, three fadome of length. This I fynd much more tollerable and lesse grieuous than of the *Arabians*, and *Tartarians*, that neuer buylde nor edifie a place for to remain and dwel in, but they stray about here and there like vagabundes: neuertheless they gouerne them selues by certain lawes, but our wylde men haue none, but onely as Nature dothe gouerne them. Nowe therefore these wylde men in these little houses, are many householdes together, in the middest of which theyr beddes arhanged euery one in his quarter vnto pyllers mighty strong and square, the which beds are made of good Cotton woll: for thereof they haue greate plentye, the whiche a tree beareth, beeyng of the heigth of a man lyke vnto greate Buttons, or Akornes: but neuer-

Mortugabes, lodgings of the wilde men and how they be builded.

The Arabians and Tartarians haue no place to remaine in.

Trees that beare cotton.

neuertheleſſe they differ from thoſe of *Cypris*, *Malta*, and *Syria*: The ſayd beddes are not thicker than a linnen clothe of this countrey: and they lye downe therein all naked, as they are accuſtomed. This bedde in
Iny. their language is called Iny, and the Cotton where-
Manigot. with it is made, Manigot. On both the ſides of the bed of him that is maiſter of the houſhold, the wiues make hym fire day and nyght, for the nights are somewhat cold. Euery houſholde kæpeth and layeth vp in ſtore a kynde of fruite, greate as an Eſtrige egge, the which is of the colour of our Cucumbers that wœ haue here in Englande, being faſhioned like a bottell pierced at bothe endes, paſſyng through the middeſt a ſtycke of Hornebeame a foote and a halfe long, one of the endes beyng planted in the earth or ground, the other ende
Arat a byrde. is decked wyth faire feathers of a byrde named Arat, that is altogether red: the whiche thyng they haue in ſuch honor and reputation, as if it dyd merite no leſſe. And they take this to bee their Toupan: For when their Prophetes come towards them, they make that to ſpeake, that is within them, knowing by this meanes the ſecrets of their enimies, and as they ſay, they know & heare newes of the ſoules of their friendes deceaſed. This people aboute their houſes nouriſh & bring
Hennes. vp no domeſtical beaſts ſauing certain hennes & cocks, which are very rare & ſcant, and they ar but in certain places, wheras the *Portingals* haue firſt brought them: for before they had no intelligence of them, neuertheleſſe they ſet ſo litle ſtore by them, that for a litle knife ye ſhall haue two hennes: the women for no good will eate of them, takyng great diſpleaſure when they ſee a Chriſtian eat at one repaſt foure or fiue hennes egs, the which they name Arignane, thinking that for euery

egge

egge they eate a henne, the whiche woulde suffise to repaſt two men: beſides this, they nouriſh and bring vp Popingays, the which they change in trading with the Chriſtians, for ſmall ygon toles. As for golde and ſiluer they vſe none: They hauing on a time amõg thẽ taken a *Portingale* ſhip, where there was a great number of pieces of ſiluer, that was brought from *Morpion*, they gaue al to a Frenchmã for four hatchets and certaine litle kniues, the which they eſteme very muche, and not without a cauſe: for they are neceſſarie to cut their woodde, the which before they were conſtrained to cutte with ſtones, or to ſette a fyre the trées, for to beate them downe, and for to make their bowes and arrowes they vſe no other thing. Moreouer, they are very charitable, and as much as their lawe of Nature dothe permit them. Thoſe things that they receyue of Chriſtians, they ſette much store by, but of ſuche commodities as groweth in their countrey, as ſuſtenance, beaſtes, fruites, and fiſhe, they are very liberall (for they haue little other thyng) not onely to vs, and among them ſelues, but alſo to any other nation, prouided that they be not their enimes. For ſo ſone as they ſhal ſée any a farre off, enter into theyr countrey, they will preſent vnto them victualls, lodgyng, and a mayde for his ſeruice, as we haue before ſhewed. Alſo agaynſte thys pylgryme or ſtraunger, the women and maydens wyll come, and then they wyll ſytte downe and crie and wéepe for ioye, the which if thou wylt endure, caſting out teares, they wyl ſay in their language: Thou art welcome, thou arte of our beſt friendes, thou haſt taken great paines to come and viſite vs, and many other gretings. Alſo the father and chiefe of the familie ſhalbe in their beds wéping euen as the

Popingayes.

No vſe of gold nor ſiluer among them.

The charitie of the wilde men one toward an other.

as the women: If they iorney thirtie or fortie leagues be it by water or land, (they liue common together) if one haue, and others want, he shall distribute to the nedeful, the like do they to strangers. And moreouer, this people are curious of new things, and wondreth according to the prouerbe, Ignorance is the mother of wonder: but yet for to get from a stranger that thing that he fantieth, they can so wel flatter, that it is hard to say them nay. First the men, when any doth visite them in their lodgyngs or cabans, after they haue saluted them, they will drawe nere to you, with such familiaritie and assurance, that they will streight ways take your cappe or hatte, and putting it on their heads one after an other, they will beholde and wonder at them selues, hauyng opinion to be the faireſt: others will take youre dagger, swoorde, or other knife, if ye haue any: and therewith will with woordes and iestes threaten their ennimies: And to be shorte, they will rifle you, and ye muſt refuse them nothing, for if ye doe, ye shall neither haue grace, fauour, seruice, loue, nor friendship, in deede when they haue rifled ye, they will restore and giue you againe youre trinkettes: as much will the women and maidens doe, being muche greater flatterers than the men, and alwayes for to get to them some thyng: this is of a truthe that they will be contented with a trifle, they wil come to you euen with the like grace as doe the men, with some fruites or other things of small value, with the which they vse to make presentes, saying in their language, Agatouren, which is as muche to say, howe good thou arte, by a manner of flatterie, *Fory aſse pia*, shewe me suche thyngs as thou haste, being very desirous of newe things, as little glasses, & litle beades of glasse:

Also

Also ye shal haue following of you a companie of yong children, and they will aske in their language Hamaba pinda, Giue vs some fishe hookes, the which they vse to take litle fishe with. And they are well instructed in this terme before sayde, *Agatouren*, Thou arte good, if ye giue them that which they demaund, otherwise with a frowarde loke, they will saye to ye *Hippochi*, goe thou arte naught, *Daganaiepa aionga*, thou muste be killed, with other threatnings and iniuries, but they will not giue any thing, vnlesse ye giue them, besides this, they will marke ye and knowe ye again, for the deniall that you haue made them.

The description of a sickenesse named Pians, to the which are subiect these people of America as well in the Ilandes as the maine land. Ca. 45.

KNowing wel ỳ there is nothing, not frõ the earth vnto ỳ firſt heauen, what making or proportion so it hath, but that is subiect to chaunging and alteration, the aire then that compasseth vs, bẽing not simplie an aire, but made and composed, is not alwais like in all times nor in all places, but nowe of one fashion, incontinent of an other. And for that all diseases (as oure Philitians shewe vs) come or happen either of the aire, or of the maner of mens liuing, I am determined to write and set out here a sickenesse or disease verie rife and common in these countreys of *America*, and of the West, discouered in our time. Now this sickenesse named pians, by the people of the countrey, cõmeth not of the corruption of the aire, for it is there verie good & temperat, which sheweth by experience,

Pians a sickenesse in America, and his oirginall.

ence, the fruites that the earth bringeth forth, with the benefite of the aire, without ỹ which nothing is made, bee it of Nature or artificiall. Also that the sycknesse procœdyng of the corruption of the ayre, hurteth as awell the yong as the olde, the ryche as well as the poore, notwithstandyng the internall or inwarde disposition. Therefore it muste nœdes bee, that it procœdeth of some misgouernement, as to much carnall and fleshely frequentation the man with the woman, considering that thys people is very lecherous, carnal, and more than brutishe, specially the women: for they do seeke and practise all the meanes to moue man to lust. This sickenesse is no other thyng than the pocks that raigneth, and hath power ouer all *Europe*, specially among the Frenchemen: For of vs it is named the Frenche pockes, the whych disease as the Frenchmen wright, was first taken at a voyage into *Naples*, and thether it was brought by the *Spanyardes*, from the West *Indies*. For before it was discouered and made subiecte to the *Spanyardes*, there was no mention therof. It is not onely here in *Europe*, but also in *Grecia*, in *Asia*, and in *Affrica*. Well let vs returne vnto the wylde mens euyll, and to the remedies that they doe vse therefore. Nowe this euill taketh the parties, as well wilde men as Christians that are there, by contagion or touching, euen as the pockes dothe in the realme of *Fraunce*. Also it hath the like Symptomes, and it is so daungerous, that if it be waxen old, it is harde and daungerous to heale: for sometimes it dothe afflict them euen to the death. As for the Christians, whiche doe inhabite in the lande of *America*, if they couple them selues with the women, they shall neuer bee rid of the same, but shall fall into the daunger thereof, much

The wildmen are very lecherous and carnall.

The true origi nall of the French pocks, as the Frenche men write.

muche more sooner than they of the countrey. For the curing of this disease likewise for a certain alteration that oftentymes commeth wyth this euill, they make a certaine decoction of the barke of a tree, named in their language *Hiuourahe*, of the which they drincke more easier to cure than with our medicine, and they are more easier to be healed than others, to my iudgement for their temperatenesse and complection, which are not broken out with infections, as the Frenchmen are. Thus much thought I needefull to speake in this place. And he that will make any difficultie to beleue my words, let him aske the opinion of the most learnedest Physitions of the originall cause of this disease, and what internall partes are soonest grieued, where it is nourished. For I see at this day many contradictions (but not among the lerned.) And to my seeming, I fynde very fewe that toucheth the pricke, specially of those that take vpon them to heale it: among the which, there are men and women so ignorant, that they cause many mishaps vnto the poore pacientes: for in steede of curyng and healyng of them, they make them worse and worse. There are other kinde of diseases, as ophthalmies, of the whiche we haue alreadie shewed, that comes of ouermuch smoke, for that they make their fires in many corners and places of their lodgings, the which are great, for that they assemble a great number, for to take vp their lodgings. I knowe well that al ophthalmies come not of smoke: but wher of so euer it be, it commeth of the yuelle of the brain, being by some meanes grieued. Also all the diseases of the eies are not ophthalmies, as may bee seene among the inhabitauntes of *America*, of whiche we speake: for many haue lost their sight, hauing no inflamation in their

The curing of this disease.

Hiuourahe a tree.

The wilde me are afflicted with ophthalmies, and from whence they proceede.

All the paines of the eyes with ophthalmaies.

in their eyes. And this fulneſſe and abundance of troubles of the braine, as I maye learne and vnderſtande, commeth of the ayre, and ſouthwindes hot and moyſt very common in *America*, the whiche ſodainly fylleth the brayne, as Hippocrates ſheweth. Alſo we feele in our ſelues, our bodies to wax heauy, ſpecially the head when the winde is at ſouth. For to heale this paine of the eyes, they cut a braunch of a certaine tree, very ſoft rinde, like to a kind of palme tree, the which they bring home to their houſes, and they let drop the iuyce being redde, into the eye of the pacient. Moreouer, this kind of people is alwayes ſubiect to the leproſie, paralyſey, and other exteriour vices as we are in this country, but they are alwayes whole and well diſpoſed, walkyng with a great courage and boldneſſe, their heads lifting vp like a ſtagge or hart. This much by the way of this ſickneſſe, the moſt daungerous that is in *Fraunce Antartike* or *America*.

The ſouthe winde and yll token.

Of the diſeaſes moſt rife and common in America, and the meane that they obſerue to cure them. Cap. 46.

There is none be they neuer of ſo rude and groſſe memorie, but that knoweth well, that theſe *Americanes* are made of foure elementes, as all naturall bodies are, ſo that by this meanes they are ſubiect to the like affections that wee are. In deede diſeaſes and ſickneeſſe may be diuers and contrary, according to the temperateneſſe of the ayre, and maner of liuyng. Thoſe in that countrey that inhabite neare the ſea,

the sea, are subiecte to rotten diseases, as Feuers, Catarres, and others. In the whiche these poore people are so persuaded and abused of their Prophetes, of whome we haue spoken, the whiche are called for to heale them when they haue these diseases: and they haue this foolishe opinion, that they can cure them: we can not better compare these impes, thā to a companie of new fond foolish & ignorant Phytitions in our dayes here in our realme ý persuade the poore people, & make profession that they can heale all kinde of diseases curable and vncurable, the whiche I woulde very well beleue, if that science were become ignorance. Therfore these Prophetes make them to beleue, that they doe speake vnto the spirites and soules of their parentes, and that nothyng to them is vnpossible, also that they can cause the soule to speake within the bodie. Moreouer, when soeuer any sycke man feeleth his stomacke to swelle by the occasions of some humours in the stomacke and liuer, the whyche by debilitie or otherwyse he can not caste or vomite vp, he thinketh that it is his soule that complaineth. Now these goodly Prophetes for to heale this disease wil suck with their mouth the place where the sore or disease lieth, thinking that by this meanes they drawe it oute. Lykewyse they sucke one an other, but not with such beleefe and opinion: the women vse other meanes, they wyll put into the pacientes mouth a threade of cotton a two foote long, the whiche afterwardes they sucke, thynkyng also by thys threade for to get away thys disease or sickenesse. If one of them doe hurte an other in erneſt or otherwyse, he is bounde to sucke his wounde vntill the tyme that he bee healed. And in the meane tyme, they doe abstayne frome certayne meates, the

The fooliſhe opinion of the wilde men in their prophets and of their diſeaſes.

A methode meane to heal the diſeaſes obſerued of theſe wylde men.

the which they thinke is contrary: They haue ỹ mean to lette bloud betweene the shoulders, with a kynde of herbe very cutting, or with the tayth of some beast.

How the pacient knoweth whē he is sicke.

The maner how to diet the pacient is this: They wil neuer giue him no meate nor sustenance before he doe aske it, and they will rather let him languish a whole moneth. They are not so often grieued with sickneese as we be, although they go all naked day and nyghte: also they vse no excesse or superfluitie in their meates or drinkes. In other things they are very curious to knowe the trees and fruites, they will not tast of any fruite that is periht, vnlesse it be thorough ripe: The fruite of which they commonly eate in their sickneeses is named Naua, being great, made in maner of a Pine apple, thys fruite when it waxeth ripe, becommeth yelow, the which is very excellent, as wel for his swetenesse as his relish, as pleasant as fine suger and more: It is not possible to bring of them into this countrey, but conserued, for being ripe they will not long kepe. Furthermore, it beareth no grain, wherfore they plāt them by litle slippes, as the fruites that are grafted in our countrey: Also before it be ripe, it is so roughe in eating, that it will pull of the skinne of your lips: the leafe of this tree when it groweth, is like to the leafe of a large Iounck or sags. I wil not forget, that amōg their diseases they haue one maruellous indisposition, which commeth by litle wormes that enter into their feete, named in their language Tom, that are litle ones and I thinke that they ingender in their feet: for there will be somtimes such a number in one place, that they wyll rayse a knob as big as a beane, with doloure and paine in that place, the whiche paine also chaunced to vs: for being there, our feete and our handes were co-

Naua, an excellent fruite.

Tom, a kinde of wormes.

uered

nered with little clothes, in the which when they were broken, was onely one white worme with filthe. And for to shunne this griefe, the wilde men make a certain oyle of a fruite named *Hiboncouhu*, like vnto a Date, the which is not good to eate: they preserue it in little vessels of fruites, named in their language *Caramenio*, and therewith they rubbe the places that are grieued, a thing very necessary as they doe affirme against these wormes. Also sometimes they anoynt therewithall their bodies when they be weary. Besides this, the oyle is proper for woundes and sores, as they haue knowne by experience. Thus much as touching their infirmities, and the remedies that these *Americans* vse. Hiboncouhu a fruit, and for what vse.

The maner howe to trade among these people: of a birde named Toucan, and of the spicerie of that Countrey. Cap. 47.

ALthough that in *America*, there is diuers kindes of people: neuertheless brutish and of diuers sorts and fashions, accustomed alwayes to make warre one with another. Notwithstanding, they let not to trade & trafike as wel among themselues, as with the christians and straungers, specially those that are nére to the Sea, with such commodities as is to be had in the Countrey. Their greatest trade is with Estridge fethers, garnishings of swords made of fethers, & other fethers muche set by and esteémed, the which are brought from the higher Countrey to the sea side, aboue a hundreth or fiue score leagues, also great quantitie of coloures white and blacke, also of the gréene stones that they beare hanging in their lips, as we haue before shewed. The others that The trafike of the wild men.

dwel on the sea coast, where as the Christians to traffike receiue certain hatchets, knives, daggers, swordes, and other iron tooles, beades of glasse, combes, loking glasses, and other little trifles of small value, which they trucke with their neighbors, hauing no other mean, sauing only to giue one marchandise for an other, and they vse after this maner: giue me that, and I will giue the this, without any further talk. On the sea coast, the most frequented Marchandise, is the fethers of a birde, that is named in their language *Toucan*, the properties of which I wil describe, seeing it commeth to purpose. This birde is of the greatnesse of a Pigeon: there is an other kinde like to a Pie, of like fethers that the other haue, that is to wit, bothe twaine blacke, sauing that about the taile, there are some red fethers among the blacke. Under the brest, the fethers are yellow about foure fingers broade, as well in bredth as in lengthe, and it is not possible to finde yellow more excellent, nor finer coloure than is the fethers of this birde: at the ende of the taile, there are little fethers as redde as bloud. The wilde men take the skin of that parte that is yellow, and they vse it to make garnishings of swordes after their maner, and certaine garments, hattes, and other things.

The description of Toucan, a bird of America.

I the author of this worke, brought a hatte of fethers very riche and faire out of *America*, the which was presented to the King of *Fraunce*, Henry by name, as a precious iewell. And of these birdes there are none founde but in *America*, beginning from the riuer of *Platte*, vnto the riuer of *Amazones*. There are some sene at *Perou*, but they are not so great as the others. At newe *Spayne*, *Florida*, *Mesique*, and newe found lande, there is none to be sene, bicause the countreis are to cold, of the which they

A straunge hat made of fethers

they stande in great feare. Moreouer this birde liueth with no other thing among the woddes, where he maketh his residence, but with certaine fruites that the Countrey doeth bring forthe: some might thinke that this were a water birde, the which is not so, for that I haue seene the contrary. To the rest, this birde is disformed and monsterous, hauing the bill more greater and more longer than the rest of the body. I haue also brought one of them from thence that was giuen me, with the skinnes of many of diuers couloures: some as redde as fine scarlet, others yelow, blewe, and others of diuers colours. These fethers be much set by of ỹ *Americans*, with the which they trafike and trade, as we haue before shewed.

Secretes brought by the author into Fraunce out of America.

This also is of a truthe, that before the vse of money, they traded after this sorte ware for ware, so that the wealth and richesse of men, yea of Kings, Princes, and Magistrates, did consist in beastes, sheepe, goates and Camels, of the which ye haue examples in Berosus and Diodorus, the which shewe vs by writings, the maner and vse that the elders before vs vsed to trade one with another, the which vse I finde to differ very little from the *Americanes* order, and other barbarous people. So that in times past one thing was giuen for an other, as sheepe for corne, wolle for salte, and suche like.

The order of the world, before the vse of money.

The trafike of one Countrey with an other, if we cõsider it wel, is marueilous profitable & necessary, for by it ciuil societie is kept: also it is much esteemed throughout all nations. Plinie in his seuenth booke doeth attribute the first inuention and vse thereof to be among the *Phenicians*. The trade that many of the Christians

What the christiãs and Americans do trade together.

bse with the *Americanes*, is brasell wood, Popengayes, cotten and other things, in trucke and chaunge of those things before shewed: they bring also from thence a kinde of spice, which is the graine of an herbe or little tree of three or foure foote highe, the fruit is like to our countrey strawberies, as well in coloure as otherwise. When it is ripe, there is within it a sede like to fenell sede. Our christian Marchants doe loade this kinde of spice being nothing so good as the spice that groweth on the coast of *Ethiopia*, and in *Ginney*, also it is not to compare to the spice that is had at *Calicut*, or of *Tabroban*. And this ye shall note by the way, that though it be named *Calicut* spice, ye must not thinke that it is all of *Calicut*, but commeth a fiftie leagues off, from Ilands unknown, and chiefly from an Iland named *Corchell*. Notwithstanding *Calicut*, is the chiefest place whether all the Marchaundise of the East countreys is broughte, and there it is shipte, and therefore it is called the spice of *Calicut*, the which is better than the spice of *America*. The King of *Portingall* as euery one knoweth, hathe greate profite of the spices, that he receiueth from thence, but not so muche as in times past, for bicause that since the *Spanyardes* haue discouered the Iland of *Zebut*, riche, and of a great compasse, the whiche ye shall finde after ye haue passed the straight of *Magellan*. This Ilande beareth a Mine of Golde, Ginger, and great aboundaunce of white Purselaine. Afterwarde they found out *Aborney*, fiue degrées from the Equinoctiall, and many other Ilandes inhabited with *Negers*, vntill they came to *Moloqus*, where as is *Atidora*, *Terenata*, *Mata*, and *Machian* little Ilandes somewhat neare the one to the other, as are the *Canaries* of the which we haue spoken.

A kinde of spice.

Of the spice of Calicut. The Iland of Corchel.

The Iland of Zebut.

Aborney.

The Ilands of Moluqus, and of the spice that commeth from thence.

These

These Ilandes are distant from *Fraunce*, moze than 180. degrées lying to the West, they bring forthe many good spices, muche better than those of *America*. This much by the way of *Moloquus*, hauing first treated of the traffike and trade that the wilde men vse of *America*.

Of birdes most common in America. Cap. 48.

AMong many kindes of birdes that nature diuerlly bringeth forthe, setting out hir giftes by particular properties, (truely worthy to be maruelled at,) the which she hath giuen to euery liuing beast. There is not one found that excédeth this birde, commonly séene in *America*, named of the wilde men *Carinde*, decked with so pleasant and faire fethers, that it is not possible for no man but to wonder at the like worke. This birde excédeth not the greatnesse of a Crowe, and his fethers from the belly to the throte, is as yellow as fine golde: the wings and the taile, which are very long, are of the colour of fine Azure. To the likenesse of this bird, there is another founde of his greatnesse, but differing in colour, for in stead of hauing the best fethers yellow, this hathe them as red as pure scarlet colour, and the rest Azure. These birds are a kinde of Parats, and of like forme as well in head and bil, as in fete. The wilde men of the Countrey sell them déere, for that thée or foure times a yeare, they plucke their fethers for to make hats, garnishe bucklers, swordes of woodde, and other things requisite, the which they doe commonly. The saide birdes are so priuie, that all the day they will sit vpon the trées, rounde about the wilde mennes lodgings. And when the night commeth, these birdes withdrawe them, some into the houses, and

The description of Carinde, a birde of excellent beauty.

some into the Woodes, but they faile not to retourne the next morowe, euen as our priuie or tame Doues or Pigeons, that will neadle in houses. They haue diuers other kindes of Popengayes differing in Feathers the one from the other. There is one kinde more greener than those that are brought into oure Countrey, the which they name *Aiouroub*, others hauing on their heades blewe fethers, others all grene, the which the wilde men doe name *Marganas*: there are none found gray as in *Ginney*, and in high *Affrica*. The *Americanes* kepe all these birdes in their lodgings, but they are not taught to speake, as they are with vs, I meane being made priuie when they are yong, according to the custome of our elders, as Plinie sheweth in the tenth booke of his naturall Hystorie speaking of birds, where he affirmeth that Strabo was the first that put birds into Cages, the which before had libertie to goe and come. The women in like maner nourishe some, the which they fette suche store by, that they call them their friends. Furthermore our *Americanes* doe learne these birdes in their language to aske for meale made of rotes. But they teache them most commonly to say and prefer, that they must goe a warfare against their enimies, for to take them, and for to eate them, and other things. They will for no god giue them fruite to eate, neither great nor little, for they say that it engendreth a worme that pierceth their heart. There is a multitude of other Popengayes that are in the woodes, of the which they kill a great many with their arowes for to eate, and they make their nests in the toppes of trees, for feare of stinging beastes.

Aiouroub a greene birde.

Marganas.

Who it was that first caged birdes.

Great plenty of Popengayes in America.

The

The time hathe bene, that these birdes were not knowne to the auncient *Romaines*, and other Countreis of *Europe*, but euen since as some doe witnesse, that Alexander the great, sent his lieuetenaunt Onesecriteus into the Iland of *Tabroba*, who brought from thence a certaine number, and since they multiplied so wel, as well in the East countrey as in *Italie*, and chiefly at *Rome*, as Columella sayeth in his thirde booke, of the sayings of the elders, that Marcus Portius Cato, (of whome the life and Doctrine was an example to all *Rome*), as he selfe him selfe slaundered, sayd on a day to the Senate.

The exclamation of Marcus Cato, against the abuses of his time.

O Fathers ouerseene, O vvicked Rome, I knovv not I, to vvhat dayes vve are falne, seing that I see in Rome such dissolute liuing, that is: for men to beare Popengayes on their handes, and to see the vvomen norishe in their deliciousnesse, little dogges.

Well, let vs returne to our birdes, that are founde there of an other kinde, and more straunger, as that birde named *Toucan*, of the which we haue before spoken, all differing from the colours of those of oure Himisperie, as may be knowne by these before rehearsed, and of many others, of which I haue brought home the bodyes garnished with fethers, some yellow, red, greene, purpie, Azure, and of many other colours, the which wer presented to the king as singular things, that was neuer seene with vs in our realme. There resteth now to describe and set forthe certaine other kinde of birdes being rare and straunge. Among the which there is found one kind of the like greatnesse and colour, as litle crowes, sauing that before their breast, they haue a spot as red as blood, & they are named *Panon*, his bil colored like ashes, which bird liueth with no other thing, then vv a kinde of

Ierahuna, a kind of Palme.

Palme named *Ierahuna*, there are another kinde found like to oure Merlions, as redde as Dragons bloud, the which in their language they name *Quiapian*, there are another kinde of the greatneſſe of a litle Munkey, a birde ſo named, the which is all blacke, liuing after a ſtraunge maner. When he is ful with Nuts, and another litle worme that he eateth, he wil flie to ſome litle tree, and there wil flutter from one braunch to another without ceaſing: the wilde men name it *Annon*. Among al the reſt of the birdes that are there to be ſeene, there is found another kinde that the wilde men will not by no meanes kill nor hurt: this birde hath hir voyce very pitifull, and theſe poore men ſay, that hir ſong cauſeth them to remember their friends that be dead, thinking that this birde is ſent by them, bringing to them good happe and fortune, and naughty lucke to their enimies. This bird is no bigger than a ſtocke Doue, being coloured like to aſhes, and liuing with a kinde of fruit, of a tree that they name *Hinourahe*. I will not yet forget another birde named *Gouanbuch*, the which is no bigger than a great Flie, the which for all that it is little, is ſo faire to ſee to, that it is vnpoſſible to ſee a fairer: his bill is ſomewhat long and ſlender, and his coloure grapiſhe, and although to my iudgement it is the leaſt birde liuing vnder the ſkye, neuertheleſſe it ſingeth very well, and pleaſant to heare. I omit here the water birdes, as well of the freſhe water, as of the ſalte, which are all variable to thoſe that are in our Countrey, as well in proportion of body, as diuerſitie of fethers. I doubt not Reader, but thoſe that haue written of the kindes and properties of Birdes, will finde theſe things very ſtraunge that I haue rehearſed, but without ſhame it may be reputed to their ignorance, being

Annon a bird.

Another kinde of birde.

Hinourahe a tree.

Gouanbuch, a bird very litle.

being ignorant of these Weast partes, and also the small knowledge that they had of strange things. This therefore shal suffice thée which I haue truely gathered of the strange birdes that are in *America*, or *Fraunce Antartike*, for the tyme that we dyd there remayne.

Of Venefon and wilde beastes that these wilde men take Cap. 49.

I Thinke it necessarie gentle Reader, séeing that I haue treated of strange Foules, somewhat to speke as touching the wilde beastes that are founde in the woodes, and hills of *America*, and also to shewe how the inhabitantes of the countrey take them for their nourishment. I remember that I haue sayde in some place, that they nourish no domesticall beasts, but there are in the woodes greate quantitie of wilde beastes, as Hartes, Hyndes, wilde Boares and others. When these beastes strape abroade to séeke their living, they will make a déepe hole couered ouer with leaues, in the place where the beaste doth most frequent, the which is made so cunningly that with greate payne shall he escape. And they will take him aliue or kill him in that hole sometymes with their arrowes. The wilde Boare semeth to me more dangerous, he is altogether lyke to the wilde Boares in *Fraunce*, but more fiercer and more dangerous, and hath the toth more longer and more apparant: he is altogether blacke and without taple, moreouer he beareth a vent on his backe lyke to a swoorde fish. This wilde Boare will make a fearful noyse, also ye shal here his teeth make a noise together when he is féeding or otherwise: the wilde men on a tyme brought vs one bounde, the which notwithstanding escaped in our presence: the Harte and the Hinde

How the Americās take wilde beastes.

The wilde Bore of America.

The Harte of America.

haue not their heare so smoth and euen, as with vs, but more rougher and longer, the Hartes haue their hornes more shorte than oures, the wilde men set much by these hornes, for because that after they haue pierced their childrens lippe, they put most commonly into the hole a piece of Hartes horne for to increase it, thinking that therein is no poyson nor danger, but to the contrarie, it letteth and keepeth that at that place of the lyppe there will engender no evill. Plinie sheweth that a Hartes horne, is a remedie against poyson. Also Phisitions put thereof among Medicins that are cordiall, as a comforte to the stomacke, as Iuorie and others: the smoke of this horne burned hath power to drive awaye Serpentes. Some will say, that the Harte hath euery yeare newe hornes, and casteth his olde ones, and when he is without his hornes, he hideth himselfe. The elders haue taken it for an yll signe for a man, to méete a Deare, or a Hare, but we thinke the contrarie: also the same superstition is

The property of a Harts horn

A fond opinio of the wilde men.

folish and repugnant to our Religion. The *Turkes* and *Arabians*, are at this day in that error. To this purpose: if our wilde men take an opinion he thinketh it true and it shalbe harde to perswade them the contrarie, the which is, having taken a Buck or a Doe, they dare not beare it into their houses, before that they haue cut of the haunches and the legs behinde, thinking that if they shoulde beare it with the foure quarters, it woulde take from them and from their children the meane to take their enimies in running, beside many other folish opinions, where of their head is ful. They haue no other assurance thereof, but that their greate *Charaibe* shewed them so, as their Pages and false Seductors doe affirme. They will dresse they Venison by péces, but with the skinne, and after it is ynough it shall be distributed to

euery

euery houſholde, that inhabite vnder one rouſe alſo gether, as ſcholliers in colledges, they will neuer eate the fleſh of no rauening beaſte, or that doeth fede on vncleane things, be he neuer ſo priuie, but they will not force to kepe priuie ſuch a beaſte, as one which they name *Coary*, as greate as a Fore, hauing the moſell a foote long, blacke like a Molle, and little lyke the moſell of a Ratte, hir heare rough, a ſclender tayle lyke to the tayle of a wilde Cat, ſpotted white and blacke, hauing eares lyke a Fore. This is a rauenous beaſte, and lyueth of praye or ſpoyle, about the water ſide. Furthermore there is founde kinde of Feſantes, as greate as a Capon, but blacke fethered, onely the heade which is graye, hauing a little red combe, hanging lyke a *Turkie* Henne and redde fete. Also there are Partriges, named in their language *Macouacanna*, that are greater than oures. Also there is founde in *America*, greate quantitie of those beaſtes which they name *Tapithire*, the whiche is much deſired for his deformitie. Also the wilde men folowe them at the chaſe, not onely for the fleſh whiche is very good, but alſo for the ſkins, with the whiche they make bucklers that they vſe in the warres, and the ſkinne of this beaſte is ſo ſtrong and tough that a Croſbow can ſkant pierce it, and they take them as they doe the Harte or the wilde Boze, of the which we ſpake euen nowe. Theſe beaſtes are of the height of a greate Aſſe, but they haue a greater necke, and the heade lyke the heade of a yong Bull of a yeare olde, the teeth ſharpe and cutting, neuertheleſſe he is not dangerous. When ſhe is chaſed, ſhe maketh no other reſiſtence, but to flée away, ſéking ſome conuenient place for to hide hir, running more ſwifter than a Harte, ſhe

The deſcriptiō of Coary a ſtrange beaſte.

A kinde of Feſantes.

Macouacanna.

a kind of Partriges.

Tapihire a beaſte.

The deſcriptiō of Tapihire.

she hath no taple, but a very little one of a finger length, the which is without haire, & of such beasts without taple there are found a great nũber, she hath clouen feete, with a very long horne almost as much before as behinde, his heare is browne colour lyke some Mules and Oren in our countrey. And for this cause the Christians that are there, name such beastes Kine, not differing much from Kine, sauing onely she wanteth hornes: and truely to my seeming it is as lyke an Asse as a Cow. For there are fewe beastes of diuers kindes that be lyke in al pointes, without some greate difference. As also fishes that we haue sene in the sea on the coaste of *America*, one among the others had the head like a Calf, and the body slender. So that in this ye maye see the industrie of nature, that hath altered the beasts according to the diuersitie of their kindes, as wel on the lande as on the water.

A kinde of strange fish.

Of a tree named Hiuourahe. Cap. 50.

I Will not by no meanes leaue out for his excellencie and secretnesse, a tree named of the wilde men Hyuourahe, which is as much to say as rare a new. This tree is of a highe stature, hauing the barke shining lyke siluer, and within halfe redde. It hath almost the taaste of salt, the which I haue many tymes tasted, the barke of this tree hath a maruelous propertie among al others: also it is in such reputation among the wilde men, as the wode *Gaiac*: also some think it to be very *Gaiac*, ỹ which I denie, for it is not to the purpose, that all that hath the like propertie that *Gaiac* hath, is *Gaiac*. Notwithstãding it serueth in stede of *Gaiac* to the Christians, for the wild men are not so subiect to this common disease, of ỹ which

Hyuourahe a tree.

we wil speake in another place more at large: the maner to vse it is this, they take a quantitie of the barcke, the which giueth milke when it is separated from the woode, the which being cut in little peeces, they make it to boyle in water the space of three or foure houres, till that the colour be changed lyke claret wyne, & of this they drinke the space of fifteen or twentie dayes continually, making or keping a little diet, which helpeth well as I do vnderstande. And the sayd barcke is not onely good for the sayd affection, but to all diseases for to bring out ill humors, of the which in lyke maner vse our *Americans* in their diseases: and besides, this drinke is pleasant to drinke in your ful health. Another singular thing there is in this tree bearing fruite of the greatnesse of a little prune, as yellow as fine Angell Golde. And within it, is a little nut very pleasant and swet, being good for sicke folke to digest. But another thing is peraduenture strange and almost incredible to those that haue not sene it, that is, that it beareth not fruite, but from fifteen yeare to fifteen yeare: some would haue made me beleue, from twentie yeare to twentie. But I heard the contrary, being sufficiently enformed of the ancient people of the countrey. I haue caused them to shewe me one, and he that shewed it me, sayde that in his lyfe tyme, he had eaten but three or foure tymes of the fruit. I remember of the good fruit of the tree named *Loth*, of which the fruit is so pleasant, as Homer sheweth, that after that Scipions men had tasted, they forced not but forgat to returne to their shippes to eate any other meates or fruites. Furthermore there are trees that beare *Cassa*, but it is not so excellent as that of *Arabia* and of *Egypt*.

The vsage of the barcke of this tree.

The excellency of the frute of this tree.

Loth in Homer.

Of

Of a tree named Vhebehaſon and of the hony Bees that frequent it. Cap. 51.

GOing on a day vnto a village diſtant from the place whereas was our remayning a ten leagues, being in my company fiue wilde men, and a Chriſtian to interpret, I was myndefull to beholde on all ſides the trées, of the which there were diuers ſortes, among the which I ſtayed to beholde that of the which I minde to ſpeake, the which to ſée to, woulde be iudged to be an artificiall worke, and not of nature. This trée is very hye the braunches paſſing one with in another, the leafs like the leafes of a Colwort, euery braunche laden with his fruite, the which is a foote long. Therefore aſking one of the company, what kynde of fruite it was, he ſhewed me and byd me beholde a company of flyes or honey Bées about the ſame fruite, the which then was gréene, with the which theſe honey Bées doe lyue and nourith them ſelues, of the which Bées there were a greate number in a hole that was in the trée, whereas they made honey and ware. There is two kyndes of the honey Bées, one kynde are as greate as oures, the which commeth not onely but of good ſmelling Flowres, alſo their honey is very good, but their ware not ſo yellow as oures: there is another kinde halfe ſo greate as the others, their honey is better than the others, and the wilde men name them *Hira*, they lyue not with the others ſwd, which to my iudgemente maketh their ware to be as blacke as coales, and they make greate plenty, ſpecially neare to the Ryuer of *Vaſſes* and of *Plate*: there is alſo found

The deſcriptiō of a tree named Vhebehaſon.

Two kinde of honey Bees.

Hira honey Bees.

founde a little beaſte named *Hyrat*, which is as much to ſay as a honey beaſte, for that this beaſte ſéeketh but all partes of this tré for to eate the honey that theſe flies make. This beaſte is tauney, and as greate as a Cat, and knoweth the meane to drawe out the honey with his pawes, without touching the flyes, nor they hym. This honey is much eſteemed in that countrey for bicauſe that the wilde men giue thereof to their ſicke people, mixed with meale, that they vſe to make of rootes: as for the ware, they put it to no vſe, but to make their fethers holde together about there heade, or elſe they occuppe it about their greate canes, in the which they put their fethers (the which) is the beſte and chieſeſt treaſure that theſe *Americans* haue. Hirat a beaſt. The vſage of honey much commended of diuers people.

The auncients *Arabians* and *Egyptians*, dyd vſe to miniſter vnto the ſicke, honey, more than any other medecine, as Plinie witneſſeth. The wilde men that inhabit about the Riuer of *Marignam*, eate almoſt no other meate but honey, with certayne boyled rootes, the whiche honey in thoſe parties droppeth downe from the trées and rockes, as *Manna* from Heauen (the which) vnto theſe Barbarous men is a good ſuſtenance. To this agréeth very wel Lactantius in his firſte boke of Deuine Inſtitutions (as farre as I can remember) that Meliſſus King of *Creta*, the which did firſte ſacrifice vnto the Goddes, had two daughters, Amalthea and Meliſſa, the which did nourith or féede Iupiter with goates milke, when he was a childe, and alſo with honey. So that the people of *Creta*, ſéeing and perceiuing that honey was a good ſuſtenance, beganne therewith to féede theyr children. The whiche thing hathe cauſed this argumente amongſt the Poetes, to ſay that honey Bées dyd flye into Iupiters mouth. The whiche alſo being Meliſſus King of Creta. Why the Poets haue fayned that the honey Bees flied into Iupiters mouth.

knowen

knowen of Solon, did permit that they might transport al kinde of fruit out of the citie of *Athens* and many other victuals, except honey. Likewise the *Turckes* haue honey in as great estimation as is possible, thinking after this life that they shall goe into some pleasant places replenished with al kinde of sustenance, and chiefly of honey, the which opinion is fantasticall and foolish. Now to returne to our former trée, it is greatly frequented of these flies or honey bées, although that the fruite is not good to eate as many others are in that countrey, for bicause that it commeth not to his ripenesse, but is eaten of these honey bées as farre as I can perceiue. Moreouer this trée bringeth forth a red gumme, good for many things, as they knowe wel how to vse it.

Red gumme.

Of a strange beaste named Haut. Cap. 52.

ARistotle and many others since his tyme haue with al their diligence and industrie enforced themselues to finde out the nature of Beasts, Trées, Hearbes, and other naturall things. Notwithstanding it doeth appeare by their writings that they neuer had intelligence of *America*, for that it was not discouered before (nor in their tyme) neuertheless their writing hath giuen vs some comforte and contentation. Therefore if we set out here and shewe of those that are vnto vs strange and vnknowen, I trust it will not be taken in il parte, but to the contrary I truste it will bring some contentation to the Reader, that loueth to heare of rare and singular things, the which nature wil not shal be common to euery countrey. This beaste for to be short, is asmuch disformed as is possible, and almoste incredible to those that haue not

America not knowen of the anciēt writers.

sene

sene hir. They name hir Hau or Hauthy of the great- The descriptiō
nesse of a greate Munky of *Africa*, hauing a great of a beast na-
belly, and the head almost in proportion of a Childes med Hauthy.
head. She being take, calleth out lyghes lyke a Chyld
feeling payne, hir skyn colored lyke ashes, and rough
lyke a litle Beare, hauing on each paw three nayles or
clawes, a foure fingers long, and made lyke the fyn of
a Carpe, with the which she climeth on Trees, abyding
there more than on the ground. Hir tayle is three fin-
gers long, with lyttel heare thereon. Another thing
there is worthy of memory, that this straunge beast
was neuer sene eating, for the wylde men of the coun-
try haue watched hir to see if she would fede, but all
was in vayne, as they them selues haue shewed me.
Bysides this I would neuer haue beleued it if I had
not proued it, for a captaine of *Normandy*, and the Cap-
taine *Mogneuylle*, borne in *Picardy*, walking on a time
in the great thick woods, dyd shoote with a Handgunne
at two of these beastes, which were in the top of a
tree, so that they fell bothe to the ground, the one sore
hurt, & the other onely amased or astonned, the which
was giuen to me for a present, so it was well kept the
space of xxvj. daies, and in the meane time it would
neuer eat nor drinke, but allways at one estate, but in
the ende it was strangled by certaine Doggs that we
brought thyther: some thinke that this beast lyueth
onely with leaues of a certaine Tree named in their
language *Amahut*, this Tree is the highest Tree in
that countrie, bearing leaues very small and thin: and
for that this beast is commonly in this Tree, she is na-
med *Haut*. Furthermore this beast is very louing to
man, when she is tame, couetting to be allways on his
shoulders, as if hir nature were to remayne on high.

M.j. pla-

places, the which doings the wylde men of the countrey cannot abyde for that they are wicked, for this beast hath very sharpe clawes, and longer than the clawes of a Lyon, or any other beast that euer I saw. To these wonders I haue seene by experience certain Chameleons in *Constantinople*, that liued only with the ayre. And by this I knew it was of a truthe, that the wylde men shewed me as touching this beast: moreouer if that this beast be abroade in the greatest raine that is, yet she will be always as drie as before. By this ye may see the wonderfull works of nature, how that she can make things strange, great, incomprehensible, and wonderfull to mans iudgement. Therefore it is a thing impertinent, to seke out the cause & reason, as many daily go aboute to doe. For this is a very secret of nature, ŷ knowledge whereof is reserued and kept to the onely creator: also of many others that might be heere alleadged, but for that it is not my argument, I omit it for to finish the rest.

Chamellion.

The wonderfull workes of Nature.

Hovv these *Americans* kyndle Fyer: of their opinion of the drowning of the World, and of their Yron works. Cap. 53.

NOw ŷ I haue shewed you of some singular plãtes and vnknowne beastes not onely to vs, but as I think to all the world, for that this countrey was neuer knowne nor discouered but of late daies, being minded to make an ende of this discourse of *America*, I will shew you the straunge maner and practise that these barbarous people vse to get fyre, as well as we doe with a flint stone and a tinder bore, the which inuen-

uenkion truely is celestial, giuen by diuine prouidēce to man for his necessitie. Now these wilde men haue another meane, almost uncredible to get fire, greatly differing from our use, that smite a flynt stone with an yron. And ye must note, that they use customably fire for their necessities as we doe, & rather more, for to resist the wicked spirit that tormenteth them, for the which cause they neuer lye downe in what place so euer they be, but that they haue first fire lighted by their beds side. And therefore aswell in their houses or other where, be it in the forest or in the fieldes, whereas they are constrained to remaine a long time, as when they go a warfare or hunte for Uenison, they beare commonly with them their instrumentes to make fire. Therefore they will take two stickes unequal, the one which is the least shalbe a two foote long or thereaboute, made of a certaine drie wood, hauing a rinde or pith, the other somewhat more longer. He that will make fire, will lay the lesser sticke downe on ỹ ground pierced through ỹ middest, ỹ which he holding with his foote, will put the ende of the other sticke into the hole that is in the other, with a littell cotton and dried leaues, then with turning of the stick, there engendreth such a heate, that the leaues and cotton begin to burne, so that by this meanes they light fire, the which in their language they name *Thata*, and the smoke *Thatatyn*, and this maner or way to make fire so subtilly, they say came by a great *Charaibe*, more than a Prophete, the which taught it to their Elders, with other things also, of which they before had no intelligēce or knowledge. I know wel there are many fables, as touching ỹ inuention of fire. Some say ỹ certaine pastors or shepherds were ỹ first ỹ inuēted to

The maner of the wyld men to get Fyre.

Thata.

Thatatin.

The first inuētiō of Fyre.

make fire, after the maner that these wilde men vse, with certaine wood, being destitute of Yron and flint stone. By this we may euidently know, fier commeth neither of stone nor Yron, as Aphrodisius disputeth in his probleames. Dioderus writeth, ỳ *Vulcan* was ỳ first inuenter of fier, the which for this respect was elected King by the *Egiptians*. Also the wylde men are almost of this opinion, the which before this inuention of fier, did eate their meates dried in the Sunne. And this knowledge was brought to them, as I haue before shewed, by a great *Charaibe*, one night in their slæpe after a great deluge of waters, (the which) they maintaine to haue ben in times past, although they haue not memoriall by writing, but onely from age to age, so that they wil beare in memory things foure or fiue hundreth yeares past, the which is to be maruelled at. And by this meanes they are very curious to teach & instruct their Children things done and past, which are worthy of memory. The auncient men after their slæpe in the night, doe no other thing but declare auncient stories to the young men, so that to heare them, you will say they are Preachers or Readers of Lectures: now say they, the water was so exceding great in this Deluge, that it couered the highest mountaines in that countrey, so that all the people were drowned, the which they tell of a truthe, and beleue as stedfastly as we doe, that which was in Noes time, that is read of in holy Scripture. Nevertheless it is easy for them to fayle, considering they know nothing but by memory, and as they heaue heard sayd of their Fathers. Also they number by stones or other lyke things, for otherwise they cannot number, but onely to fiue, and they count ỳ moneths by ỳ Mones, (as we haue

Vulcan inuentor of Fyer.

The opinion of the wylde men against a deluge.

How the wild men do number.

haue before made some mention) saying it is so many Yeares since I was borne, and so many Yeares since the Deluge was, the which tyme faithfully considered, commeth to a fiue hundreth yeares. They affirme and stifly stande in opinion of their Deluge. And if ye say ỹ contrary, they wil enforce by certaine arguments to sustaine the contrary. They say after that the waters were gon back & retired, there came a great *Chaurabe*, the greatest that euer was among them, that brought thither a people from a far countrey, that people being naked as they are at this day, the which hath since so multiplied, that of them they say they are descended. It seemeth to me not repugnãt to reason, that there hath ben coũtreys drowned since Noes time, (throughout the whole worlde) but seing we haue none but that the holy Scripture theweth, I will let it passe. Therefore let vs returne to these wilde mens fire, the which they vse for many things, to rost and seeth their meats, to burne downe Trees, vntill that they found since the meanes to cut wood with stones, and now of late days with Yron, the which they haue learned of the Christians that haue gon thether. I dout not that *Europa*, and other coũtreys haue ben without Yron. But Plinie writeth in the seuenth booke of his natural history, that Dedalus was ỹ first inuenter of yron worke, or forge, with the which he forged him selfe a wedge, an axe, a saw, & nayles. Notwithstanding Ouid in the eight booke of his *Metamorphosis*, saith, that one named Pedris, of the kindred of Dedalus, inuented a saw lyke to the sinne of a fish. And of that kinde of fish (passing at our returne vnder the Equinoctiall lyne,) we tooke one ỹ had ỹ sinne vpõ ỹ back, aboue a foote long. Therfore these

The originall of these Americans.

How the wild men did first vse to cut wood.

Dedalus the first inuenter of a Forge.

Pedris inuenter of the Saw.

A kynde of Fish.

Mylly, wylde

wylde men desiring ẏ vse of ẏron worke of late days, for to serue their necessities, haue learned to forge, being first instructed by Christians.

Of the Ryuer of Vases, likewise of certaine beastes that are found thereabout. And of the lande named Morpion. Cap. 54.

The lyeng of the Ryuer of Vases.

THis Riuer of *Vases*, being there so much esteemed as *Charanta Loyre*, or the Riuer of Sayne, being twenty fiue leagues from *Ienaria*, where we did remayne, and where as at this day doe inhabit Frenchmen, is much frequented, aswell for the habundance of good Fish, as for the Nauigation and other things necessaris. This floud watereth a great countrey, aswell the hylls, as the plaine. In the which is founde a certaine Myne of Golde, the which bringeth no great profit to the owner, for bicause that by the fire, it consumeth almost all into smoke. There about are many Rocks, and likewise in many other places of *America*, the which beareth great quantitie of wedges, shining like fine Golde, but not so fine as those of the East countrey, also other littell shining stones. There are founde no Rubies, Diamonds, nor other riche stones: besides this, there is great plentie of Parbell and Iasper stones. And in the sayed place I hope may be founde Mynes either of Golde, or Siluer, the which as yet we dare not vnder take, bicause the enimies are neare hand. In those hills are seene rauishing beasts, as Lybards, wilde Stags, but no Lyons, nor Wolues

Wolues. There is also another kynde of beast that the inhabitants name Cacuycu, hauing a beard on the chin lyke a Goate. This beast is greatly inclined to lechery. Also there is founde another kynde of yellow beast named *Saganius*, not onely in this place, but in other places, ẏ wyld men chase them for to eate them. And if they perceiue that they are followed, they will get their young ones on their necks, and runne their ways. Of the former beasts there are grey and black ones in *Barbaria*, and at *Peru*, lyke to the colour of a Fox. There are found no Apes as in *Africa*, but to the contrary, there are founde great number of *Tattons*, that are beasts armed, of the which some are of the greatnesse and height of a great pigge, the others lesse, and this much will I say by the way, their flesh is tender and pleasant for to eate. As touching the people of that countrey, they are more warrelyke than in any other place of *America*, bicause they border their enimies, the which forceth them to exercise the feats of warre. Their King in their language is named *Quoniambec*, the most feared and redouted that is in all the countrey, and so is he martial and a worthy warrier. And I think that neuer Menelaus King and guider of the Grecians Army, was euer so feared nor redouted of the Troyans, as this King is of his enimies. The *Portingalls*, feare him aboue all others, for he hath caused many of them to die. Ye shall see his palace, which is a lodging made of purpose, but yet like to ẏ others, hanged without rounde aboute with *Portingalls* heads. For it is the custome to cary away the heads of their enimies, and to hang them at their lodgings.

Cacuycu.

Saganius a beast.

Tatton a beast.

Quoniambec a King redouted.

This King hauing knowlege of our comming, came straightways to see vs at the place where we were, &

there remained the space of eightene days, occupying the most part of the tyme, specially three houres, to recite and tel his victories and noble actes against his enimies. Moreouer, threatning the *Portingals*, wyth certaine iestes and countenances, whome he named in their language *Peroes*. This King is ỹ most renoumed of all the coũtrey, his village & land is great: fortified all about with earth, planting therein certayne peces of Artillary, as Fauconnets, that he hath won from the *Portingales*. As touching townes & houses of stone, there is none but as I said before, they haue lodgings very long & broade, the which at the beginning was not had for ỹ people that then were, did so little esteme to be in sauegard, ỹ they forced not for walled Townes, nor strong holdes, but they wandered abroade, as doe the wylde beastes, without hauing any certaine place for to take their rest, but they rested them euen in ỹ place where the night ouertoke them, without feare of any theues, ỹ which the *Americans* doe not though they be very wylde. Now to cõclude, this king of whome we speake, thinketh him self very great, & hath nothing else to rehearse, but his greatnesse, reputing it a great glory & honor, to haue made to die many people, & to haue eaten them by and by, yea to the number of fiue thousand as he sayd. I cannot remember that there hath ben the lyke inhumanitie, as in this people. Plinie sheweth that Iulius Cæsar in his battailes as it is iudged, hath slaine ninetie three thousand & one hundreth men. And there are shewed of many other warres & great slaughters, but they haue not eaten one another. Now to our purpose: this king & his subiects are in continual warre with

Peroes.

How many it is to bee thought that Iulius Cæsar hath slaine in his battailes.

with the *Portingales* of *Morpion*, and with the wylde men of the countrey. *Morpion* is a place bending towards the Riuer of *Plate*, or to the straight of *Magellan*, distant from the lyne twenty six degrees, being subiect to the *Portingales*, so that the King of *Portingale* hath there a Lieutenant generall, with a great number of people of all estates, and slaues, whereas they behaue themselues so well, that there commeth from thence great profit to the King of *Portingale*. At the beginning they began to plant great quantitie of Canes to make suger. But since they haue not greatly trauailed therein, but haue occupied themselues to a better worke, since that they haue found out Mines of Siluer. This place hath great quantitie of good fruite, with the which they make Conserues, after their maner, and chiefly of a fruite named *Nauas*. Among these Trees and fruits, I will rehearse one named in their language *Cochine*, bearing fruite as great as a Pompion, ỹ leaues lyke to a Bay tree, the fruit made like an Estryge egge, it is not good to eate, but pleasant to beholde when the tree is ful. The wyld men (besides that they make thereof vessels or cups to drynk in,) they make a certaine mystery as straunge as is possible. After that this fruit is hollow, they fyll it with certayne graines of *Myll*, or such lyke, then with a stick hauing one ende in the ground, the other ende comming through, being decked all ouer wyth fayre fethers, wyll keepe euery houshold after thys sort in their house two or three of them with great reuerence, thincking these poore idolaters in handling and sounding this fruite, that their *Toupan* speaketh vnto them, and that by this meanes they haue reuelation of all, by the meanes of their Prophets,

The discription of the land of Morpion.

The fruitfulnesse of Morpion.

Nauas.

so that they esteeme and thinke therein to be some deuinitie. And they worship no other thing sensible, but this instrument that soundeth when it is handled. And for a rare and straunge thing I brought one of them home, the which I got secretly from one, with many skinnes of Birdes of diuerse colours, of the which I made present to Monsyer Nicolas of Nicolay, the Kings Geographer, a wittie man, and a louer, not onely of the antiquitie, but also of all vertuous things. And synce he shewed them to the King, being at *Paris*, in his house, who came of purpose to see the booke that he caused to be printed of the Calke partes, and he shewed me, that the King toke great pleasure to see such things for that they were vnto yll then vnknowen. Moreouer there is plentie of Orenges, Citrons, Canes of Suger. To bee short, this place is very pleasaunt.

There is also a Ryuer not very great, whereas there are founde little Pearles, and great store of Fyshe, chiefly of one kynde, the which they call *Piraipouchi*, which is as much to say as naughty Fishe: it is marueilously disformed, breeding or ingendring on the backe of a dogge Fishe, and being young followeth hir as his principall tutor. Furthermore in this place of *Morpion*, the which is inhabited by the *Portingalls*, are now nouriched many domesticall beasts, the which the sayd *Portingalls* haue brought thether, the which enrytcheth greatly, and setteth out the countrey, beside his naturall excellencie, and husbandry, the which is dayly more and more exercised.

Piraipouchy.

Of the Ryuer of Platte, and the countrey adiacent. Cap. 55.

SEing that we are so farre in talke, I thinke it good to speake a word or twaine by the way of this faire Ioude of *America*, the which the *Spaniards* haue named *Platte*, either for his largenesse, or for his Pines of Siluer that are founde hard by, the which in their language they name *Platte*. The wylde men of the countrey name it *Paranagacu*, which is as much to say, as Sea, or great congregation of water. This Riuer containeth of largenesse, twenty fiue leagues, being beyond the lyne, fiue degrées, and distant from *Caape Sanct Augustine*, fiue hundreth and seuenty leagues. I thinke that name of *Platte*, hath ben giuen by those that first did discouer it, for the reason before shewed. Also at their firste arriuall thether they receiued a maruellous ioye, thincking that this ryuer so large, hadde ben the straight of *Magellan*, the which they sought for to passe on the other syde of *Ameryca*, neuertheless knowing the veritie of the thing, they delibered to sette foote on lande, the which they dyd. The wylde men of the countrey were maruellously amazed, hauing neuer seene Christian before so to aborde their lymittes. But by succession of tyme, the *Spanyards* acquainted them with the wylde men, alluring them by giftes and otherwyse, so that in viewing the Countrey, they founde many Pynes of Syluer, and after that they hadde thus viewed the Countrey, and marked the place verie well, then they

The riuer of Platte, & why it is so named.

The first voyage attempted by the Spanyards to the Riuer of Platte.

they retourned hauing laden their ships with Brasill.

The seconde voyage.

Within a short time after they made redy three great shippes with men and munitions for to returne, being couetous of the Mynes, and being aryued at the same place where before they had ben, they prepared their skiffes for to take land. First ỹ Captaine hauing with him foure score Souldiers, for to withstande the wylde men of the countrey, if that they had made any insurrection. But the wylde men at their arriuall fled here and there of purpose, to catch the *Spaniards* in their danger, so that when they were landed, there came vpon them three or foure hundreth of the wylde men, which in their fury & rage lyke hungry Lyons, they killed and deuoured, as their custome and maner is, and afterward they shewed their bones, legges and armes, vnto the rest of the *Spaniards* that were in their Ships, threatning them with the lyke, if that they dyd discend on lande: the which things were shewed to me by a *Spaniard* that was in one of the ships. Also the wylde men of the countrey wyll shew thereof, as a thing worthy of memory, when it is in their myndes. After this, the *Spaniards* returned againe thether with a bande of two thousande men, with other shippes, but for because that they were afflicted with sickneſſe, they could attept nothing. But afterwarde the Captaine Arual, in Anno. 1541. hauing with him onely two hundreth men, made a voyage thyther, hauing also with him a fiftie Horses, wherewith he vsed such policie, that he made the wilde men of the countrey afrayde, which thought that these Horses hadde ben deuouring beastes, (for to them they were vnknowne,) this being done, he caused his men to be armed with bright shining Armour, hauing

A slaughter of Spaniards.

The third voyage.

The fourth voyage.

The policie of Captaine Arual.

hauing painted vpon their Harnies many dreadfull Images, as heads of Lyons, Leopards, Beares, Wolues, and such like, with their mouthes gaping, & figures of horned deuils, ỹ which sight did so affraie ỹ wilde inhabitants of the countrey, ỹ they fled away, & by this meanes they were driuen out of theyr countrey, so that the *Spaniards* remained there Lordes and Maisters, beside many other lands adiacent, that since they haue conquered euen to *Moluques* in the Ocean, to the West of the other coast of *America*, so that at this day they haue in possession a great deale of lande about this fayre Riuer whereas they haue builded Townes & holds. And some of the wylde men adiacēt, are reconciled with them, and become Christians. True it is that about a hundreth leagues beyond, there are other wylde men that make warre with them, being stoute men and of great stature, almost like Gyants. And they liue with littell other foode than humaine flesh as the *Canibals*. This kinde of people go so swyftly on foote, that they will easely take wilde beastes in their chase: they liue longer than any of the other wilde men doe, as a hundreth and fiftie yeares, and the other lesse, they are very prone and subiect to that damnable sinne of lechery, haynous before God, the which I omit, not onely for the respect of this coūtrey of *America*, but also many others. These Giants make warre aswell with the *Spaniards* as the wilde men about them. Now to our purpose. This Riuer of *Plate* with the countrey adiacent, is now very riche aswell in Siluer as in stones: this Riuer swelleth or encreaseth certaine daies in the yeare as doeth *Aurelana* that is at *Perou*, and *Nyl* in *Egypt*. At the mouth of this Riuer there are many little Iands, of the which some

Wylde men as great as Gyāts.

The richesse of the countrey about the riuer of Platte.

some are inhabited, the others not: this countrey is very full of Hylls and Mountaines, from the *Caape* S. Mary, vnto the white *Caape*, specially that towardes Saint Helenes point, distant from the Riuer. 65. leagues, and from thence to Arnes Govvrdes. 30. leagues, then from thence to *Basseas*, to the other land so named bicause of the great valleis that there are. And from *Basseas* to the Abbey of Fonda. 75. leagues. The rest of the countrey hath not ben frequented of christians, extending to the *Caape* Saint Dominik, or *Caape* Blanke, and from thence to the *Promentary* of the eleuen thousand Virgins, 52. degrees and a halfe beyond the Equinoctial, and thereby is the straight of Magellan, of the which we mynde hereafter to speake.

As touching the flatte countrey, it is at this present very fayre, by an infinit number of Gardens, Fountaines and Riuers of swete fresh water, in the which are great plenty of very good Fish. And to the said Riuers, there haunteth a kinde of beast, that the wylde men name in there language *Saricouiemia*, which is as much to say, as fine or daintie beastes, the which beast remaineth more in the water than on the land, and is no bigger than a little Cat. The skynne of this beast which is intermedled with gray, white and blacke, is as fine and smoth as velvet, his fete made like the fete of a water Foule. And as for his flesh, it is very pleasant and good for to eate. More ouer, in this countrey toward the straight, there are many strange and monstrous beastes, but not so cruell as in *Africa*. And to conclude, this countrey now is brought to so good a forme, that it would not be taken for a strange countrey: for the wylde men of the countrey haue inuented of late days by the meanes of Christians,

Saricouieme a daintie beast.

artes

artes and sciences very ingeniously, so that they may be a very spectacle to many people of *Asia*, and of our *Europe*. I meane of those that curiously obserue and kéepe the damnable law of Mahomet, and other fonde and deuilish Doctrine.

Of the straight of *Magellan*, and of *Daryen*. Cap. 56.

SEing that we are come so neare to this notable place, it shall not be out of the way to write somewhat thereof. Now this straight, called in Greke Pœidmos, as the West betwene two landes, named in Greke Isthmas, a straight or a pointe of lande betwene two waters, as that of *Daryen* confineth *America* toward the South, and there seperateth with an other land discouered but not inhabited, euen as *Gebaltar* doeth *Europe* with *Africa*, and that of *Constantinople* doeth *Europe* with *Asia*, being named the straight of *Magellan*, by his name that first dyd discouer it, lyeng fifty two degrées and a halfe beyonde the Equinoctiall, containing of bredth two leagues by one only height straight East and West, two thousand two hundreth leagues from the North to the South, furthermore, from the *Caape* of *Esséad*, which is at the entring of the straight, vnto the other South Sea seuenty foure leagues, vntill the first *Caape* or *Promentary*, which is fortie degrées. This straight hath ben long time desired and sought, more than two thousand, eight hundreth leagues, for to enter by this straight into the Sea of *Magellan*, to attayne to the Ilandes of *Moluques*. The lyeng of the straight of Magellan.

Americus Vestucia, one of the best Pylots that euer

euer was, hath coasted almoste from *Ireland* vnto the Cape of Saint Augustin, by the commaundement of the king of *Portingale* the yeare. 1501. And since another Captaine the yeare. 1534. sayled vnto the Region named of Gyants. In this Region betwene the Riuer of *Platte*, and this straight, the inhabitaunts are very mightie, named in their language *Patagones*, Gianks, because of their high stature, & forme of bodies. They which first discouered this countrey, toke one of them finely, being twelue foote long, who was so vncasie to holde, that .25. men had inough to doe about him, and for to kepe him it behoued them to bynde his feete and hands in their shippe, notwithstanding they could not kepe him long aliue, but for sorow & thought (as they saye) he died for hunger. This Region is of lyke temperatnesse as *Canada* and other countries nere to our Pole, and therefore the inhabitants are clothed with the skynne of a certaine beast named in their speach *Su*, which is as much to say, as Water, for because (to my iudgement) that this beast for the most part remaineth in the waters and flouds. This beast is a rauenous beast, made after a straunge maner: besides this if she be chased or pursued, as the people of the countrey vse to doe, for to haue the skinne, she taketh hir yong ones on hir backe, and couering them with hir tayle that is thick and long, saueth hir selfe with running. Neuertheless the wild men of the countrey vse a policie for to take this beast, making a deepe pit in the grounde nere to the place where she maketh hir most residence, the which they couer ouer with grene leaues, so that in running knowing not of this pit, the poore beaste falleth in with hir yong ones: and she seing hir selfe thus taken, in hir rage she kylleth

hir

hir yong ones, and maketh such a terrible noyse, that she maketh the wylde men afrayde. But for all this, in the ende, they kill hir with darts and arrowes, and then they take hir skinne. Now to our purpose. This captain Fernandus of *Magellan*, a couragious man, being informed of the riches that might be found in the Ilandes of *Moluques*, as great quantitie of spice, ginger, muske, gray amber, myrabolanes, rubarbe, gold, pearles, and other richesse, specially in the Ilandes of *Matel*, *Magian*, *Tidora*, and *Terenata*, were inough the one to the other, thinking by this same straight to find a way more shorter and necessarie, was minded to attempt it, departing from the *Canaries*, to the Ilandes of *Caape verde*, keping his right course to the *promontarie* of sainct Augustine eight degrees, beside the line, coasting neare to the Caape of Virgins, distant from the Equinoctialsiktie two degrées, nére to the straight before spoken. And after he had sailed the space of fiue dayes from the east right to the West on the Ocean, the which in swelling or flowing, caried them without sayle right to the South, the which made them ioyful & glad, although the most part of their men were dead by the incõmodities of the sea & the aire, but chiefly by hunger & thirst. In this straight are many fair Ilands, but not inhabited, the country about is very baren: ful of hilles and mountaines, and there is founde nothing but rauishyng beastes, birdes of diuers kindes, chiefly Estriges, woodde of diuers sorts, Cedres, and others. Also an other kynde of trée bearing fruite almoste like a cherie, but muche more pleasant to eate. This is the occasion, and how this straight was founde out: since they haue founde out an other waye, sailyng vpon a great riuer on the coast of *Perou*, in the land of Chagra,

The voyage of Fernandus of Magellan.

The Caape of Virgins.

foure lagues from *Panana*, and from the goulfe S. Michel. 25. leagues. Not long after a captaine hauing sailed a certaine time vpon these flodes, aduentured to visite the countrey. And the king of the wylde men of that countrey, named in their language Therea, receiued hym very gently with presentes of golde and pearles, as certaine *Spaniardes* haue shewed me, that were in their cõpanie, although ỹ in going on the land they were not without greate daunger, as well for the wilde beastes as other incommodities. They founde afterwarde a certaine number of the inhabitauntes of the countrey very wilde, and more to be feared than the first, to the which for the smal trust and confidence that they had in them, they offered and promised theyr seruice and friendshyp, specially to their King, whome they call Atorizo, of whome also they receyued certaine presentes, as great pieces of golde, waying ten pounde. After that they had giuen to him also of suche things, as they had and thought would be moste to hys contentation, the which was small yron wourke, shirtes and gownes of small value: In the ende with good guide they came vnto Daryen, from thence they entred in, and discouered the south sea, on the other coast or side of *America*, in the which are the *Moluques*, wher as they hauing found ỹ cõmodities before shewed, haue fortified them selues hard by ỹ sea, so ỹ by this straight of land, they haue without comparison shortened their way, without entring into the straight of *Magellan*, as well for their tradings as for other commodities. And since that time they trafike and trade to the Ilande of *Moluques*, the which are great, & at this present inhabited and conuerted to the christẽ faith, the which before was peopled with very cruel people, much more cruell than

Therea.

Atorizo.

The straighte of Daryen.

The Ilandes of the Moluques.

than those of *America*, which wer blinded in ignorãce, and hauing no knowledge of the great riches and tresure that the countrey brought forth. About this place of the west sea, ther are foure Ilands desert inhabited (as they say) onely with *Satyres*, therfore they haue named them Ilands of *Satyres*. Likewise in this same sea are found ten Ilands named Manioles, inhabited with wilde men, the which are of no religion, nere to the which there are great rocks that draw the ships vnto them, bicause of the yron wherwith they are nailed. For the which cause those that trade into that countrey there, are constrained to vse small ships or skiffes pinned with wood for to eschue the danger of these rockes of adamant stone. Thus far as touchyng ỹ straight of *Magellan*. Nowe as touchyng the other lande named *Australl*, which in cotting ỹ straight is left on the left hand, is not yet known of christiãs, but only of an English pylote, being a man alwell sene & esteemed in nauigation as any that can be founde, who hauing passed this straight, shewed me that he had descended on land so that I was bold to demaund of him what people did inhabit in ỹ cuntrey, he shewed me ỹ they wer mighty black men, which I know to be cõtrary: knowing that this land is almost of the height of England & Scotlãd, for the countrey is of suche a temperatnesse, that it is subiect to winter with continuall frostes and snowes.

The lande of Australl.

How that those that inhabite from the riuer of Plate vnto the straight of Magellan, are our Antipodes. cap. 57.

ALthough we se as wel in ỹ sea as in riuers, many Ilandes diuided & separated from the maine land, yet neuertheless ỹ element of ỹ erth is esteemed to

be one alone, and onely bodie, the whiche is no other thing than this largeneſſe of the earth, the which ſéemeth vnto vs all full foꝛ his great and wonderful amplitude. And ſuch was the opinion of Thales Mileſius, one of the ſeuen wiſe men of *Greeia*, and other philoſophers, as Plutarke ſheweth. Oecetes the great philoſopher, and Pythagoras oꝛdained.ij. partes of the woꝛld, that is, this wherin we inhabit which we name Hemiſpheria, and that of the Antipodes, which we likewiſe cal the lower hemiſpherie. Theopompus the hiſtoꝛiograph ſayth after Hermogenes, that Silenas ſhewed king Midas, that there was an other woꝛld and globe of earth than this which we are in. Macrobius laſt of all, doth moſt amply treate of theſe two hemiſpheries and partes of the earth, to whoſe woꝛks ye may haue recourſe yf that ye minde to knowe farther on the opinions of Philsſophie. But thus much muſt be known, whether that theſe two partes of the earth ought to be altogether ſeparated as earths that differ, and ſo to be iudged to be two woꝛldes, the which is not true, conſidering that there is but one element of the earth, the whiche wée muſt iudge, is cut by the ſea in two parts, as Solin wꝛiteth in his polyhiſtor, ſpeakyng of the people Hyperbores, but I had rather ſay, that the whole woꝛlde is ſeparated into two equall partes by this imagined circle which we name equinoctiall. Furthermoꝛe, if ye behold the image and figure of the woꝛlde in a globe oꝛ a earde, ye ſhall clerely ſée howe the ſea diuideth the earth in two parts, not altogether equall, whiche are the two hemiſpheries, ſo named by the *Grekes*, one parte of the woꝛld containeth *Aſia*, *Affrica*, and *Europe*, the other containeth *America*, *Florida*, *Canada*, and other regions compꝛehended vnder the names of the occi-

To know that there are two worlds or no.

dentall

dentall of Weſt *Indies*, in the which many thinke our Antipodes to inhabite. I knowe well that there are many opinions of the Antipodes: ſome iudge and thinke that there are none, others that there are, and that they are thoſe ỹ inhabite the other Hemiſpherie, which to vs is hidde. As for me, I am of this aduiſe, that thoſe that inhabit vnder the two Poles (for we haue ſhewed ỹ they are inhabited) are Antipodes, one to ỹ other. For example, thoſe that inhabite the Northe, the nearer they drawe to the pole, the higher it is: the pole oppoſite is abaſed, to the contrarye, ſo that it muſte nedes be, that ſuch are Antipodes, and the others, the farther they withdrawe to the Poles, approchyng to the Equinoctiall, are leſſe Antipodes. Therefore I take for right Antipodes, thoſe that inhabite the two Poles, and the two others taken directely, that is to wyt, Eaſte and Weſt, and the others in the midſt Antichthones, rather than Antipodes, to thoſe that inhabit in Lima, Luzco, Eariquipa, or *Perou*, to thoſe that aboute this greate floud *Indus*, in the countrey of *Calicut*, the Iland of *Zeilan*, and other landes of *Aſia*, the inhabitants of the Ilands of *Moluques*, from whence the ſpices come, to thoſe of *Æthiopia*, nowe called *Ginney*. And for thys reaſon, Plinie hath well ſpoken, that it was *Taproban*, where as were the Antipodes, continyng as many Antipodes, with Antichthones. For truely thoſe that lyue in theſe Ilandes are Antichthones, to the people that inhabite that parte of *Æthiopia*, takyng from the riuer of *Nyll*, vnto the Iland of Meroa. Although that thoſe of *Mexicona*, are directely Antipodes, to the people of *Arabia, Felœa*, and thoſe that are at the endes of the Caape of good hope. Nowe the *Greekes* haue named thoſe Antipodes, that goe with their feete ouerthwart

Diuers opinions of the Antipodes.

What people the Antipodes and Antichtones the one to the other.

A difference betwene Antipodes and Antichtones.

one ouer an other, as those of which we haue shewed.

Anteci. And Antichthones, those that inhabite a land diuided, as those whom they cal Anteci, as the Spanyards, Frēch men, and Almaynes, to those that inhabite nere to the riuer of Plate, and the Patagones, of the which we haue spoken in the former Chapter, whiche are nere to the straight of *Magellan*, are Antipodes, the others named

Paræci. Pateci, that inhabite one onely zone, as Frenchmen, and Almaines, contrary to those that are Antæci. And although that these two properly are not Antipodes, notwithstanding they are commonly called so, and

The maner of going of the Antipodes was not well knowen nor approued of the elders. many mixe them one with an other. And for this reason, I haue noted that those of the *Caape* of good hope, are not to vs altogether Antipodes, but those whome they call Anteci, the which inhabite a lande not opposite, but diuided, as those that are beyonde the Equinoctiall, to vs that are here, euen to come to the Antipodes. I doubt not but that many do mystake this maner of going of the Antipodes, which hath ben ỹ cause

Saint August. lib. 15. of the Citie of God. that many haue not approued it. Also S. Augustine in the .xv. boke of the Citie of God. chap. ix. but he ỹ wold diligently consider shal find it very easy to comprehēd. If it be so that the earth is round like a globe, hanging in the midst of the worlde, it must nedes be, ỹ it be beholden of the firmament on all sides. Therfore we that inhabite the higher Hemispherie, as touchyng vs, we see one part of the firmamēt to vs proper & particular. The others inhabiting the lower Hemispherie,) we being to them superior) they se the other part of ỹ firmament which to them is appropried. There is like reson of the one as of ỹ other: but ye shal note that these two Hemispheries haue one onely and common centrie in ỹ earth. Thus much of ỹ Antipodes: now to our mater,

How

How these wilde men exercise husbandry and make gardens of a roote named Manihot, and of a tree that they name Peno absou. Ca. 58.

OUr *Americans* in the time of peace, haue litle other occupations but to make gardens, or when the time requireth, they are constrained to go to the warres, but some of them as we haue before shewed vse certaine trades, neuertheless necessitie constraineth them to labour the earth as we in our countries. And they in a maner follow the custome of the elders, who after that they had endured and eaten the fruites that procéded from the earth without any labour or industrie of man, so that being not sufficiente to nourishe and sustaine all that liued on the earthe, it caused rapines and inuasions, preparing eche one a certaine portion of lande, which they separated by certain limites, and then among men began the state of the people and common weales. And thus our wylde men of *America* haue lerned to labour the earth, not with oxen and horses or other domestical beasts as we haue here, for they haue none such, but with the sweat and labour of their bodies, as the like also in other prouinces, notwithstanding that which they laboure is very little, as certaine gardens distant from their houses about two or three leagues, where as they sowe only *Myll*, and no other grayne, but they plante certaine rootes, the which they gather two tymes a yeare, at Christmasse, whiche is their Sommer, when the Sun is in Capricornus and at Pentecost: this *Myl* is as great as a pease, commonly white and blacke, the herbe that it beareth is like to sea rædes. Nowe the fashions of their garden is after this sorte and manner; When

The common occupations of the wild men.

Howe these wilde men labour the earth

Myll white and blacke.

after that they haue cut seuen or eyght acres of wood, leauyng nothyng but the sote or body of the tree about a mans heygth, they put the fire therein, and burne it, and the grasse about it, beyng all in a valey or low countrey: they scratche the earth with certayne instrumentes of woodde, or of yron, since that they haue had the knowledge, then the women plant this *Myll* and rotes which they name Hetich, makyng a hole in the grounde with their fynger, as we plante Beanes in this countrey: To fatten and amende the earthe, they haue no practise, but it is frutefull inough of it selfe, beyng neuer lefte vntylled, as we do many landes in our *Europe*. Notwithstanding, it is a wonderful thing that it will not beare oure corne, suche as wée haue and vse. I my selfe haue sometymes sowed, for we caried corne with vs for to proue, but it would neuer profite. And to my iudgement, it is not long of the grounde, but of some other litle vermine that eateth it in the earthe: Neuertheleſſe, those that are remaining there, may in tyme make a surer triall and experience. As touchyng oure *Americanes*, it is not to be maruelled, though they neuer had the vse of corne: For likewise in our *Europe*, and in other countreys, at the first men liued with such fruites as the earth brought forth of hir selfe without any mans labour. True it is that husbandry is verie auncient, as appeareth in Holie Scripture by Abell and Cain. But thoughe that they had corne since the begynning, yet they knewe not the vse therof. Diodorus writeth, ỹ the fyrst bread was sene in *Italy*, being brought thither by Isis, Quene of *Egipt*, the whiche shewed the meane howe to grynde corne, and to bake bread: for before they dyd eate the fruites of the earth, as Nature brought them forthe, whether

Hetich.

In America no vse of corne.

Husbandrie hath bene of a long time.

The first vse of Corne.

whether that the earth was laboured or no: but that all men vniuersally on the earth haue liued like as do the brute beastes, it is rather a fable than a true storie fained by Poets, and of suche as imitate them, as Virgile sheweth in Georgicon. But I beleue rather the holie Scripture that maketh mention of Abell, and of his first fruites that he offered to God. Well the *Americanes* make meale of those rotes that are called Manihot, which are as great as my arme, a foote and a halfe long, and they are writhen or crooked most commonly. And this rote is of a litle tree in height from ỹ grounde aboute foure foote, the leaues are like to those which we call Patallionis, which are in number fyue or seuen at the ende of euery tree, and euery leafe halfe a foote long, & three fingers brode. Their maner to make this sustenaunce or meate is this: they bruse these rotes either drie or grene, with a large barke of a tree, garnished aboute with very harde stones; this beyng done, they make it hot in some vessell of earth on the fire with a certaine quantitie of water, so that it gathereth into small lumpes, and it is very good when it is thus vsed, and a good nourisher. And ye shall vnderstande, that from *Perou*, *Canada*, and *Florida*, in all the landes and countreys betwene the Ocean and *Magellan*, as *America*, *Canibal*, euen to the straight of *Magellan*, they vse this kinde of foode, the which is very cõmon, and yet there is distant from the one ende to the other more than two thousande leagues by lande, and they vse it with their flesshe and fishe as we doe breade. These wilde men vse a strange maner in their eating, for they neuer bryng their handes to their mouthes, but caste their meate into their mouthes more than a foote off, to the whiche they are verie apte. Also they

Meale of rotes Manihot.

The straunge maner of eating of the wylde men.

mocke christians that vse otherwise. All the labours aboute these rotes are remitted to the women, thynking it not decent for mé to occupie themselues therin. These *Americans* doe plant beanes, the which are all white and flatte, more large and longer than ours. Also they haue a kynde of white gourdes, not differing to those that grow in *Turkey* and *Italy*, they boyle them and then eate them with salte, the which salte is made with salt water boyled, when it is consumed to halfe, with an other thyng they make it tourne into salt.

A kinde of white beanes

How they make salte.

Likewise with this salt and a kind of spice of graines, they make loaues of bread as byg as a mans heade, of the which many eate with flesshe and fishe, chiefly the women. Beside this, they mingle many times spice with their meale, not beaten to dust as we doe, but as it is gathered. Moreouer, they make bread with dried fishe very good to eate, with other things mingled with it, whiche I do not knowe: I will not forgette here a kinde of colewort leaues, almost like to the brode leaues that growe on ryuers sides, the whiche they call *Nenuphar*, with an other kinde of herbe, growing like our thistles. Nowe there resteth to speake of a tree, which they name in their language *Peno absou*. This tree beareth a fruite of the greatnesse of a good bigge apple round like an egge, the which is not good to eate, but rather daungerous, as poyson. This fruite hath within fyue nuttes like our Almondes, but somewhat more larger and flatte, in the which is a kernel, which (as they say) is good to heale woundes and sores, when that they haue bene hurte in the warre with the Arrowes of their enimies or otherwise. I haue brought of them into *France*, which I haue giuen vnto my frends: the meane to vse them is this; First they draw out of this

Bread made of spice and salte.

Bread of drie fishe.

Nenuphar, a kinde of colewort.

Peno absou a tree.

this kernell certaine oyle, the which they put vpon the wounde. The barke of this tree hath a very straunge smell, and the leafe alwayes greene, of the thyckenesse of a testorne, and made lyke the leaues of Pourslane. In this tree frequenteth a byrde, hauing a great bushe of feathers on hir head as yealowe as fyne golde, the tayle blacke, and the rest of hir feathers yealow and blacke, with some strikes of dyuers other coloures, redde aboute the chappes, betweene the byll and the eyes lyke scarlette, and she keepeth this tree onely for hir fode, whyche is littell wormes that she fyndeth in the sayde tree. To make shorte, leauyng many kyndes of trees, I wyll say thus muche, that there are fiue or sixe kinde of palme trees bearynge fruite, not as those of *Ægypte*, that beare Dates, for these beare none, but other kynde of fruites, some as great as an egge, the others lesse. Among the whiche palme trees, is that whyche they calle Gerahuua, a nother named Iry, the whyche beareth a nother kynde of fruite, differing: there is also that dothe beare their fruite all rounde, and as greate as a prune or damsyn, beyng of the like coloure when it is rype, the whiche before hath a taste lyke verjuyce: it beareth a whyte kernell of the greatnesse of a hasyll nutte, the which these wylde men doe eate. Thus muche as touchyng oure *America*, the whiche I haue thoughte good to sette oute after that I had knowne the secretes therof, the whiche wee maye hereafter sette forth more at large. Lykewise of many trees, hearbes, and other secretes with their proprieties, accordyng to the experience of the people of the cuntrey, the which we haue left out to anoyde prolixitie. Also we haue thoughte good

A birde of a straunge and wonderfull beautie.

Gerahuua.

Iry.

gwd by the way somewhat to speake as touchyng the lande of Brasile.

Howe and after what sorte the lande of America was discouered, and Brasill wood founde: with many other trees sene no where but in that countrey. Cap. 59.

The lande of Brasile discouered by the Portingales.

This we know of a truth, that Americus Vesputia is the firste that discouered the mayne lande betwene the two seas, though not all the lande, but the moste parte. And since the Portingals many tymes being not content with their limits, haue alwayes hazarded themselues to discouer and fynd out countreis, euen as they founde the cõmodities, and as they were intertained of the people of the countrey. They therfore visiting the countreys, and seking as the *Troyans* dyd in the lande of *Carthage*, they sawe diuers fourmes and manners of feathers, with the whiche they dyd trade and traffike, specially redde ones, whiche were coloured, so that they were desirous to knowe the meane howe to make this coloure. The people of the countrey shewed them the Brasille tree, whyche they doe name in their language Oraboutan, and is very fayre to loke on, the barke therof is of a gray colour without, and the woodde is redde within, and chiefly the harte, the whyche is more excellente than the reste, whereof they do occupie moste, so that then the *Portingales* broughte home their shyps laden therewyth. And synce that we haue hadde the knowledge of yt, thereof is made a verie greate trade. The *Portingales* can not abyde that any other people or Nation shoulde

Oraboutan, the brasile tree.

should trade thether, for that they were the first that discouered that countrey which is of a truth. This Brasill træ beareth leaues like vnto bore, so litle but very thicke, it rendreth no gumme as others doe, neyther beareth it any fruite: It hath bene better esteemed thã it is at this present, specially in the east countreys: at the first it was thought, that this was of that kinde of wood that the Quæne of *Saba* brought to king *Salomon*, as is shewed in the first booke of the Kings. Also the great Captaine Onesicritus, in a voyage that he made into the Ilande of *Tabroban*, lying in the Ocean sea, towarde the east *Indies*, brought a greate quantitie of this wood and other things requisite, the which his master Alexander did highly commende and esteeme. As touching this Brasill, that whiche is on the side of the riuer of Ianaria, Morpion, and Caape de Fria, is better than that of Caniball, and on the coast of Marignan.

A voyage into the east countrey by Onesicritus captaine to Alexander the greate.

When that the Christians are there for to laade Brasill, the wylde men of the countrey cut it them selues, and sometimes they bring or carie it three or foure leagues to the shippes. I leaue to youre iudgement their paine and trauel, and al for to get some poore or course wæde and shirt. Moreouer in that countrie is founde an other wood yellow, with the which some make their swordes. Likewise an other of the coloure of purple, wyth the which to my iudgement may be made faire and goodly workes. I am in doubte whether it bee that woodde whiche Plutarke speaketh of, saying that Caius Marius Rutilius, the first Dictatour of the publike weale among the *Romanes*, caused to bee drawne in a purple woodde a battayle, wherein the personages were not greater than my three fingers. And thys woodde was brought from hye *Affrica*. Furthermore, there

Yelow wood.

Wood of the color of purple

A battaile drawen in purple wood.

white wood. there are founde other trées, of which the woodde is as white as paper, and very tender, and therfore the wild men sette not by them. The propertie of which trées I coulde not otherwyse learne, sauyng onely it commeth to my remembraunce of whyte woodde, wherof Lib. 10. ca. 19. Plinie speaketh, the whiche he nameth Betula, white and tender, of the whiche were made the wandes that were borne before the Magistrates of *Rome*. And euen as there are found and sene diuers kynds of trées differing in forme, colour & other properties, so in like maner is found diuersitie of grounde and earth, some fatter than others. Also clay grounde, of the which they make earthen vessells, after their maner as we do for to eate and drinke. Thus much as touchyng our *America*, though not so much as I haue and might haue sene, but so much as I thought worthie to bée noted and written, for to satisfie and content the gentle good will of the louyng Readers, if that it please them to take as great pleasure and patience to reade it, as I haue taken paines after so many trauailes and paines in this harde and daungerous voyage to sette it forth. I am sure that some will fynde this my discourse to long, others to shorte. Therefore I séeke to kéepe a meane to satisfie and contente euery mans desire.

Betula.

Diuersitie in earth.

Of oure departyng from Fraunce Antartike, or America. Capit. 60.

WE haue here before gathered together, and shewed amply and at large of these nations, the which of auncient Historiographers was vnknowne,

vnknowne. Nowe therefore after we had remained there in that countreye, as long as opportunitie dydde serue, and also nedefull for the contentation of the mynde, we beganne to make prouision for oure returne, beyng not mynded to remayne there any longer. Therefore vnder the conducte of Mounsieur Albois the Countie, Captaine generall of the Frenche kings shyppes into *America*, a worthie Gentleman, and well seene in nauigation, as if all hys life time he had exercised it, beside other vertues. We toke a cleane contrary way to that whiche we came, bicause of the windes that are proper to retourne: but oure returne was longer by fiue hundreth leagues than the waye we went, and more dangerous: so the last day of Januarie at foure of the clocke in the mornyng, we toke shypping with those that caried backe the shippes, we sayled oute of the Riuer of Ianaria, into the greate sea on the other syde, drawyng towarde the Weste, leauyng vpon the ryghte hande the coaste of *Æthiopia*, the whiche we coasted thytherwarde. At the whyche departure, the wynde was to vs very fauourable, but not of long continuaunce: for sodainly the winde dydde chaunge euen ryght a heade to the North, and Northwest, the whyche wyth the sea ragynge and vnconstant in those partes, kepte vs from our right course, castyng vs nowe here and there, vntyll at the last with greate difficultie, we discouered *Cape de Fria*, where as we came a lande at our first comming thyther. And agayne, we stayed there the space of eyght days, And the nynthe daye the Southe wynde beganne to blowe, the whyche dydde conducte vs nynetie Leagues into the Mayne sea, leauyng the lower countrey, and coastyng a farre off *Mahouac*, bicause

How the Author returned from America.

bicause of the daungers. For the *Portingals* kéepe that quarter, and the wilde men, which vnto vs are bothe enimies (as I haue shewed) where as within these .y. yeares, they haue founde Mynes of golde and syluer, which hath caused them to buylde in that place, and to strengthen them selues there to inhabite. Nowe we sailyng continually vpon the sea wyth greate perill, vntill we came to the heigth of Caape saint Augustine, the which to double we remained the space of two moneths or therabout, beyng very great, lying farre out into the sea: And no maruell, for I know some of good memorie, that haue bene doublyng of this Caape three or foure moneths: and if the wynde had not bene fauourable, we had bene in daunger to haue stayed longer, although there had hapned no other inconuenience. This Caape is of length. 8. leagues distant from the ryuer from whence we be departed. 302. leagues. It entreth into the sea nine or tenne leagues at the least, and therfore it is as muche feared of the nauigants or sailers on that coast, as the Caape of good hope, on the coast of *Ethiopia*, the which for this cause they haue named Lyon of the sea, as I haue alreadie shewed: Or like to that which in the sea *Ægee*, in *Acaia*, the which is nowe called Morelande. Also Caape S. Angell, the whiche also is very daungerous. This Caape was so named by those that first did discouer it, which was as some say, one Pynson, a Spanyarde. Also it is so marked in our Card Marins. This Pynson with his sonne haue maruellously discouered vnknowne countreyes, not before founde out. The yeare. 1501. Emanuell kyng of *Portingale* sent him into the base *America*, for to find the straight of *Forna*, and *Daryen*, that they might passe more easier to *Moluques*, without going to the straight of

Caape Saint Augustine.

Caape of good hope, why it is called Lyon of the sea.

Caape of saint Michell.

Verie daungerous lands discouered by captaine Pynson.

of *Forma*, and *Darie*, that they might passe more easier to *Moluques*, without going to ỹ straight of *Magellan*. And they sayling on that coast discouered this fayre *Promentary*, whereas setting foote on lande they found the place so fayre and temperate, although it be but. 340. Degrées of longitude minute .0. and eight of latitude, minute .0. that they there stayed, to the which place since are gone other *Portingals*, with a number of ships and people, and by succession of tyme, hauinge allured the people of the countrey by giftes, and pacified them, they made a holde named *Castell a Marin*, & since they haue edified another neere vnto this named *Fermanbow*, trading there one with another. The *Portingals* laade cotton, wild beastes skynnes, spices, and among other things prisoners that the wild men of the countrey take in the warres of their enimies, the which they carrie into *Portingall* for to sell.

Castel Marin. Fermanbow.

Of the Canibals as well of the mayne lande as of the Ilands, and of a tree named Acaiou. Cap. 61.

This greate *Promentary* being this doubled and affronted with greate difficultie it behoued vs to attempt fortune and to shorten our way as much as was possible, not keping farre of from the mayne land, chiefly coasting somewhat neere to the Iland of S. Paule, and other little Ilandes not inhabited neere to the main lande, whereas are the *Canibals*, the whiche countrey deuideth the King of *Spayns* lande from the King of *Portingall*, as hereafter shalbe shewed. Seeing that we are come to these *Canibals* we will speake one worde. This

The Ilande of S. Paule.

people from the *Caape S. Augustine*, and beyond, nere to *Marignan*, is the moste cruellest, and inhumayne people that are in *America*. These imps eat most commonly humayne flesh, as we do biefe or mutton, & haue therunto more appetite and delight; and this is of a truthe, that when they haue any of their enimies in their hands, it is hard to get them from them, for the great desire that they haue to eate them, like Rauening Lyons. There is no beast in the wildernesse neither in the desartes of *Africa* or *Arabia*, that longeth so sore or that is so gredie of humayne flesh, as these wild and brutish people. Also ther is no nation that can be acquaynted with them, neither Christians nor others: And none can trade into their countrey without leauing of pledges, so mistrustfull they are, thinking themselues of more credit than others. For this cause the *Spaniards* and *Portingals*, haue played them some ill tricks, in memorial whereof, whē that they may get any of them, God knoweth how they are handled, for there is no other way but death, and so to be eaten and deuoured of these imps. Therefore there is continuall warre betwene them and these people, and many Christians they haue deuoured. These *Canibals* haue on their lips, stones grēne and white as the other wild mē haue, but without comparison more longer, for they descende euen to their breast. Moreouer the country is fruitefull enough, better than belongeth to such wicked beasts, for it beareth great quantitie of fruits, hearbes and wholsome rootes, with a great number of trées, named by them *Acaion*, bearing a fruit as big as my fist, fashioned lyke a Goose egge: some of them therewith make a kind of beuerage, although the fruite is not good to eate, at the top of this fruite groweth a kynde of nuts, made lyke a Cunneys taple, & the kernel within is very good to eate, after it

Continuall warre betwene the Spaniardes, and the Canibals.

The fruitfulnesse of their countrey.

it hath had y heat of the fier. The thel is very full of oyle, hauing a sharpe taaste, with the which the wilde men maye make moze stoze and plenty, than we can of our nuts: the leafe of this tre is lyke to the leafe of a peare tre, a little moze pointed and red at the ende: the barcke of this tre, is tauney and bitter, the wilde men put this woode to no vse, foz that it is somewhat tender and softe. In the Ilandes of the *Canibals*, whereas there is greate plenty of these tres, they cut the woode to burne, foz that they haue little other woode, and also *Gaiac*. This much as touching this tre *Acaion*. There are also other trees whereof the fruite is daungerous to eate, among the which there is one named *Haouay*. Furthermoze this countrey is full of hills & mountaynes, with good mynes of golde. There is a high and riche mountayne, where these wilde men get their grene stones, that they beare at their lips, and therefore it is not vnpossible, but that there may be founde emeraudes and other riches, if this obstinat people would permit, that we might go in sauegarde: lykewise there is founde white Marbell, and blacke, Jasper, and Porphire. And in al this countrey from the *Caape S. Augustine*, vnto the Ryuer of *Marignan*, they vse all one maner of liuing, as the others doe, at *Caape de Fria*: the same Riuer separateth the lande of *Perou*, from the *Canibals*, and hath in bredth at the mouth fiftene leagues oz thereabout: with some Ilandes peopled and riche in golde, foz the wilde men haue founde, a meane howe to trye it, and to make broade rings lyke to buckles, and others, that they hang on their nostrels, and on their chekes, the whiche they carrie foz magnificence. The *Spaniardes* say, that the greate Ryuer that commeth from *Perou*, named *Aurelane*, and this,

Haouay a venemous tree.

The riches of the countrey of Canibals.

The Ryuer of Marignan separateth Perou from the Canibals.

Aurelane a Riuer of Perou.

The Ilād of the Trinitie very riche.

do méete: vpon this Riuer there is another Iland named the *Trinitie*, distant ten degrées from the lyne, hauing in length about.30.leagues, & in breadth about. 8. leagues, the which is the richest Iland that may be found in any parte, for that it beareth al kinde of mettals. But for that the *Spaniardes*, landing there many tymes for to bring it to their subiection and obedience, haue cruelly handled the inhabitantes, therefore they haue bene rudely repulsed, and the better parte destroyed: This Iland bringeth forth abundance of a certaine fruite, the trée where of is lyke to a Palme trée, with the which they make drinke. Furthermore, there is founde good *Frankinsence*, and *Gaiac*: lykewise in many other Ilandes néere to the mayne lande. Also there is betweene *Peron*, and the *Canibals*, many Ilandes named *Canibals*, somewhat néere to *Zamana*, of which the chiefest is distant from the Spanish Iland.30.leagues, al the which Ilands are vnder the obedience of a King, whome they call *Saßique*, of his subiectes he is wel obeyed. The greatest Iland hath in length.60.leagues, and of breadth.48.rude and ful of mountaynes, almost comparable to the Iland of *Corsa*, in the which their King kepeth customably. The wilde men of this Ilande are mortall enimies to the *Spaniards*, after such a sorte, that they can by no meanes trade.

A kinde of tree like to a Palme tree.

Also these people are vglie to beholde, hye minded, and courageous, very subiect to theste, there are many trées of *Gaiac*, and another that beareth a fruite of the greatnesse of an Egge, very fayre to behold, nevertheless it is venemous, therefore they temper therewith their arrowes, that they vse to ayde them selues with against their enimies in the iuyce or lykor of this fruite. There is yet another, of the whiche the lykor that commeth forth is poyson, notwithstanding the rote

is

is very good to eate, and therewith they make breade as in *America*, although that the truncke, the branches, & the leaues do not greatly differ. The reason why this tree shoulde beare bothe sustenance and poyson, I leaue to the Philosophers to iudge & contemplate. Their vsage in warre is, as the *Americans* and other *Canibals*, of which we haue shewed.

Of the Riuer of Amazones, otherwise named Aurelane, by the which ye maye sayle into the conntrey of Amazones, and into Fraunce Antartike. Cap. 62.

WHilest that I haue pen in hande for to write of places discouered and inhabited beyonde our Equinoctiall, betweene the South and the West, for to bring things to light, and to giue more euident knowledge, I am determined to set out in writing a voyage as farre, as difficile and hard and most dangerously aduentured of the *Spaniards*, as wel by water as by lande vnto the Territorie of the peaceable sea, otherwise called *Mare Magellan*, or the sea of *Magellan*, wheras are the Ilandes of *Moluques* and others. And for that ye shall note this better, ye shall vnderstande, that the King of *Spayne* hath vnder his obedience much lande in the West *Indies*, as wel in Ilands as mayn land at *Perou* & *America*, the which by succession of time he hath obtained and gotten, by which meanes at this day he receiueth great profit from thence. Now among others, a Spanish Captayne being in his princes behofe at *Perou*, minded on a day to discouer as wel by lande as by water to the Riuer of *Plate*, the which is distant from *Caape S. Augustine* 700. Leagues beyonde the line, and from the sayd *Caape* The seapacifick or peeceable or the sea of Magellan. Mhe lying of the Riuer of Plate.

to the Ilandes of *Peron*, about thrée hundreth leagues. This Captayne not waying the difficultie that there was in the long way, neither in the erecrible high mountaines, neyther yet in the people nor in the wilde beasts, but onely in the executing of this high enterprise, beside the wonderfull riches, wich being done he should get him selfe an immortall fame, for him and all his posteritie.

This Captayne hauing therefore made all things in a redinesse, and in good order as the case required, carying with him certayne Marchandise whereby to get vittails by the way, and other munitions, hauing in his company fiftie *Spaniards*, with a certayne number of slaues, for to labor and to doe other seruice, with certayne *Indians*, that had bene made Christians, as well for to conduct them, as for to interprete the languages set forward with certaine Caruels or smal Skifs on the Ryuer of *Aurelana*, the which I may well testifie is the most longest and largest, that is in all the worlde, hys breadth is. 59. leagues, and his length more than a thousande. Many call it the Swéte sea, the which proceedeth from the sides of the high mountaynes of *Molubeba*, with the Ryuer of *Marignan*: notwithstanding their entrie or beginning is distant. 104. leagues one from another, and they are mired aboue fiue hundreth leagues, within the playne countrey, the sea or flode entering in aboue. 40. leagues.

The lying and wonderfull greatnesse of the Riuer of Aurelana,

The originall of Nyll.

This Ryuer increaseth at certayne tymes of the yere as doeth *Nill*, that passeth by *Egypte*, proceding from the mountaynes of the Mone, according to the opinion of some, the which also I thinke to be so. It was named *Aurelana*, by the name of him, that firste made vpon it a long Nauigation. Neuertheless, before it was discouered by some, that haue named it in their Cardes, the Ryuer of *Amazones*: it is very dangerous bicause of certayne

Aurelana or the Riuer of Amazones.

fayne rockes, and other inconueniences which cannot be auoyded but with greate difficultie. Being entered somewhat farre into the Ryuer, there are certayne fayre Ilands, of whiche some are peopled, the others not. Moreouer this Riuer is dangerous all a long, for that it is peopled as wel in the Ilandes as on the banckes, with many strange and Barbarous people, the whiche of a long tyme haue had enimitie and hatred to *Spanyardes*, and others strangers, fearing leaste they shoulde aborde theyr countrey, and spoyle them. Also if that by misfortune they get any, they kill them without remission. And eate them rosted and boyled, as they doe other flesh. Therefore taking ship in one of these Ilandes of *Perou*, named the *Holy Crosse*, in the greate Sea, for to get the straight of this floode or Ryuer, with a fayre winde they set of, coasting nére ynough to the lande, for to vew and knowe the countrey, the people, and for many other commodities. Coasting then in their Nauigation nowe héere now there as the commoditie did permit, the wilde men of the countrey shewed themselues in greate number on the bankes, with certayne signes of admiration, séeing this strange Nauigatiõ, and array of people, vessels and munitions proper for warre. In the meane tyme, the Nauigantes were not a little astonyed for their parte for to sée such a multitude of vnciuill people and altogether brutish, which by their countenance shewed, that they would destresse them, the which occasion caused them to sayle & rowe a long time without casting anker, or setting foote on lande. Notwithstanding, at the last, famine and other necessities, caused them in the ende to strike sayle and let fall anker. The which they hauing done, about a handgunne shot from the lande, there rested no other thing, but with flattering signes, and

The Ilād of the Holy Crosse.

other meanes to winne the fauor of the wild men, for to get some victails, and space to rest their weary bones. So that some of the wild men being in their little boates made of the barcke of trees, being allured with these fayr shewes, did ieopard themselues to approch, not without some doubt, hauing neuer sene Christiã come so nere to their limites. Notwithstanding their feare, the *Spaniards* made signe of more friendship, shewing them kniues and other small Iron workes shining, the which caused thẽ to approche. And after ỹ they had made vnto them presentes of small value, this wilde people went with al diligence to purchase and get them some victails, so at length they brought them great plenty of fish, fruits of maruelous excellencie according as ỹ coũtrey brought forth. Among other things one of these wild men hauing bene the day before in skirmishe, had taken foure of his enimies *Canibals*, and presented to them two members rosted, the which the *Spaniards* refused. These wild men as they sayde, were of high stature, fayr bodied and all naked as others are, bearing on their stomackes broade peces of Golde, the others greate peces shining of fine Golde well polished in forme of rounde loking Glasses. We nede not demaũde, if that the *Spaniards* change their marchandise for such riches, I beleue truely they escaped not so, at the least they did their good will. Now these poore Pilgrims, being thus refreshed and victeled for that tyme, reseruing somewhat for after claps, before they toke their leaue, they gaue more presentes as before, and then for the continuance of their voyage it was nedefull to set sayle and to shorten waye. From thence they sayled more than a hundreth leagues, before they toke lande, beholding about the Riuer side diuers kindes and a multitude of wild people, as before, the which I wil not staye

The stature of these wild mẽ.

to

to describe for to auoide prolixitie: but it shall suffice to vnderstand the place, where as at the seconde time they aborded.

Hovv certaine Spanyardes arriued into a countrey, vvhere they found Amazones. Cap. 63.

THe saide *Spanyardes* did so much by their iourneys, that they arriued in a Countrey, where as were inhabiting *Amazones*, the which would neuer haue bene thought, for that Historiographers haue made therof no mention, bicause they knew not this countrey late found out. Some may say, that they are not *Amazonists*, but as for me I iudge them suche, seeing that they liue euen so, as we finde the *Amazonists* of *Asia* to haue lined. And before passing further, ye shall note, that these *Amazones* of which we speake, are retired, inhabiting in certaine Ilands which are to them as strong holdes, hauing alwayes perpetuall warre with certaine people, without any other exercise, euen as those of whom haue spoken the Historiographers. Nowe then these warlike women of our *America* being fortified in Ilandes, are most commonly assailed of their enimies that seeke them on the water, with barkes and other vessels, and there they fight with bowes and arrowes: contrariwise, the women defend them with the like couragiously, with threatnings, noise and countenaunces, the most fearfull that is possible: they make their bulwarkes of defence with mighty great shelles of Tortorels. And bicause it commeth to our purpose, to speake of the *Amazonists*, we will write somewhat in this place. The poore people find no great comfort among these rude and sauage women. Amazones of America.

There sorts of Amazones.

I finde by the histories, that there are iii. sorts of *Amazones*, all a like, differing only in places & dwellings. The most ancient sort were in *Affrica*, among ỹ which were *Gorgonists*, that had Medusa for their Quéne. The other were in *Scythia*, nére to the riuer of *Tanais*, which since haue raigned in a part of *Asia*, nére to the riuer of *Hermodoon*: and the third sort of *Amazones*, are those which we do treat of. Ther is diuers opinions why they were called *Amazones*. The most common is, for because that these women did burne their brests in their youth, to be more apt in the warre. The which I finde very straunge, and reporte me to medicines whether they can burne those partes without death, knowing that they are tender, and also nére to ỹ heart, neuertheless the most part are of this opinion. If it were so, I wold thinke that for one that escapeth death, there dieth a hundreth. Others take the *Etymologie* of this howell A. privatiue, and of *Maza*, that signifieth bread, for that they liue not with bread, but with other things, which is as absurde as the others: for in that time they might call many that liued without bread *Amazones*, as the *Troglodites* and many others, in like maner all the *Indians*. The others of A. privatiue & *Mazos*, as those that haue bene norished wout womans milke, the which is most likeliest to be true, of which opinion is Philostratus, or else of a nimphe named *Amazoni*, or of an other named Amazone, virgin to Diana, and Quéne of Ephesus, which I do better beleue, thã burning of their paps or brests, let them that list, dispute of the contrary. Wel, how so euer it is, these women are named warlike: and moreouer ye shall note that the *Scithians* which we name *Tartarians*, being driuen out of *Egipt*, subdued the better parte of *Asia*, and made it all tributary, and vnder their obedience. In the meane time whilest

Many opiniõs on the naming and Etimology of Amazones.

Philostratus.

Amazones are warlike womẽ

whilest the *Scythians* remained in this long cõquest, and expedition of *Asia*, their wiues being wearied of their so long absence, (as the good Penelope, of hir husband Vlixes,) did admonishe them by many gracious letters and messages to returne, otherwise, that this long & vntollerable absence wold cõstraine them to make new aliances with their next neighbors, considering that the auncient lignage of the *Scithians* began to decay. Notwithstãding without hauing regarde to the swéte requestes of their wiues, kept & inhabited *Asia* with an obstinate corage, yea vntil the time that Ninus did deliuer it from this miserable thraldome & bondage. During which time, these women neuer made aliaunce of Matrimonie with their neighbors, esteeming and thinking that Matrimonie was not a meane of libertie but of thraldome. But they with one accord & vertuous enterprise, consented to take their weapons & begin warre, thinking ý they were descended of that mighty Mars, god of warres, which they executed so vertuously vnder ý gouernement of Lampedo & Marthesia, their Quénes ý gouerned one after another, that they not only defended their coũtrey frõ inuasion of their enimies, in mainteining their liberty, but also made many goodly conquests in *Europe* & *in Asia*, euen vnto ý riuer of which we shewed before. In which place, specially at *Ephesus*, they caused to be made many castles and holds. This being done, they sent some of their bãds into their countrey, with the riches, bootie, and spoile of their enimies, and the rest remained in *Asia*. Finally these good women for to kéepe their stocke and posteritie, did willingly offer them selues to their neighbors, without any other kind of mariage. And of the fruit that proceeded, they killed the male children, kéeping alwayes the female for the warres, the feat wherof they wold learne

Asia tributarie to Scithia, the terme of. 500. yeares.

Lampedo and Marthesia, the first Quenes of Amazones.

them

them with al diligence, they exercise the feats of chiualry, and hunting aboue al other things. Their weapõs were bowes and arowes, with certain bucklers, of which Virgill speaketh of in his *Æneidos*, when that during the siege of *Troy*, they went to helpe the *Troyans* against the *Greekes*. Some say also that they were the first that begã to ride a horse, and to fight on horsebacke. Well, now it is time to returne to the *Amazones* of *America*, and to ẏ *Spanyards*. In that part they are seperated from men, and frequent them very seldome, but at sometime secrete in the night, or at some appoynted time. These women inhabite in litle lodgings and caues against the rockes, liuing with fishe and wilde beasts, with rotes & some good fruits that this land bringeth forth. They kil their male children incõtinently after they are deliuered, or else they deliuer him to ẏ mã, to whom they think it doth pertain. If it be a female, they retaine it to them selues, euen so as did the first *Amazones*. They make warre ordinarily against some other nation. And those whom they take in the warre, they vse most cruelly and inhumainely for to make them die, they hang them by one leg on a tree, and leauing them after this sort, they goe their wayes, and if it happen that they be not dead, when they returne, they will shote at them aboue ten thousande times, but they eate them not as others doe, but they burne them vntill they be consumed to ashes. Furthermore, these women when that they approche to fight, they make maruellous cries & shotes for to affray their enimies. Of the originall of these *Amazones* in that countrey, it is vncertain: some thinke that after the warre of *Troy*, for thither they went (as we haue before shewed) vnder the conducte of Pantasilla, they scattered abrode, and wandred here and there. Others think that they are come from certain pla-

How the Amazones of America liued.

How these Amazones put their enimies to death.

The originall of the Amazones of America are vncertaine.

ces

ces of *Grecia* in *Affrica*, from whēce a cruell king chased them. We haue many histories of their acts and feats of warre, and of other women, the which I will leaue for to continue our purpose: for there are many Histories, Greekes, Latines and others, that shewe thereof at large. We haue begon to shewe how that the *Spanyardes* remained there but a while, for to refl them onely, and to get victuals, for that these women as all amazed to see suche an arap (which vnto them was straunge) came together aboue ten thousand of them, in lesse space than thre houres, maids and women all naked, sauing bowes and arrowes in their fistes, beginning to make a great noise, as though they had seene their enimies, so that they began to lose of their arrowes: the which the *Spanyards* seeing, wold make no resistance but retiring, wayed their ankers, and hoised saile: but at their departing saying *Adew*, they saluted them with certaine gunshot, among the thickest of them, so that these women escaped not without some losse and detriment.

Hovv the Spaniardes arriued into the countrey of Amazones, and hovv they were receiued.

Hovv the Spanyardes continued their voyage to Morpion, and of the riuer of Plate. Cap. 64.

FRom thence they continuing their way, wel a Cxx. leagues, they knew by their Astrolobia, what height the place was where they were. The which is so necessary for the good Nauigation, that those that saile into farre Countreys, can haue no assurance of their voyage, if that this practise faile them: wherfore this Arte of the height of the Sunne exceedeth all other artes. And this cunning our elders haue greatly commended and practised, also Ptolome and other great authors. These *Spaniardes* leauing their shippes and caruels they sunke them, than

Hovv the Spanyardes continued their voiage to Morpio.

then euery man laded them selues with the rest of the victailes, munitions, and other marchaundise, chiefly the slaues that were there for that purpose, they went for the terme of.xx. dayes, by and ouer mountaines and dales decked with all sortes of greene trées, herbes, floures and fruites. In so much that at the last by their iorneys, they came to a great riuer proceeding from the highe Mountaines, wheras they found other wilde men, among the which some for feare fled their wayes, others climed vpon trées, and there remained in their lodgings none but a fewe olde men, to the which in signe of friendship and fauor, they made presents with certaine knines and glasses, the which to them were agreeable, so that they went and called the others, shewing them that these strangers newe arriued were some great Lordes, that in no wise would hurt them, but make to them presents of their riches. The wilde men being moued with this liberalitie went to fetche them victails, as fish, benison, and fruites according as the countrey brought forth. The which the *Spanyardes* seeing, were minded there to passe away the winter, & in the meane time to discouer the commodities of the countrey, and to see if that there might be found any Mine of golde or siluer, or any other thing wherby they might gather any profit. By this meanes they remained there.viij. months together, and seeing things fell not out according to their mind, they toke their iorney forward, hauing to guide them.viij. of these wild mē, that brought them on their way about.lxxx. leagues, passing alwayes through the midst of other wilde men, more rude & lesse tractable thā they before, for the which their guides wer vnto them as necessary as profitable. Finally, they knew of a truth, that they were come to ỹ heigth of a place named *Morpion*, then inhabited of *Portingals*, some of them being

being weary of so long a voyage, were determined to repaire to the place before named: others to ỹ cõtrary, said it were better to persever & goe forwarde to the river of *Plate*, distant farther by land 300. leagues. In which, for to make agreement according to thadvise of the captain, the one part kept their way to *Plate*, and the others drue toward *Morpion*. Here to which place, these poore pilgrims beheld if they could espie any booty, until that they found a river running at the fote of a hill, in which they that dranke, did perceive certaine stones shining like silver, of the which they bare a certaine quantitie to *Morpion*, distant frõ thẽce. 18. leagues, which place after prowfe was found to bear good & natural silver. And since ỹ king of *Portingall* hath had from thence an infinite deale of silver after that he had soũded the Mine, and brought it to good perfection. After that these *Spaniardes* had rested thẽselues at *Morpion*, with the *Portingals* their neighbors, they set forwarde to folow the others, & to kepe the way to *Plate*, being distãt from *Morpion*, by sea 250. leagues, and by land, 300. Wheras the *Spanyards* haue found many Mines of golde and silver, and haue named it *Plate*, which signifieth in our language, silver. And for to inhabite there, they haue edified certaine castles and holdes: and since some of thẽ with other *Spanyards*, newly come to that place, not content with this fortune, haue enterpaised to saile euen to the straight of *Magellan*, so named by him that first found it out. which ioyneth with *America* toward the South. And from thense entreth into the peaceable Sea on the other side of *America*, where as they haue found many faire Ilands: and in the end they came to *Moluques*, which they kepe and inhabite at this day. By the which meanes there cometh a great tribute of golde and silver vnto the King of *Spaine*. This much e in effect of this voyage, the which I thought good to note by

Deuision of their company, for to kepe on to the riuer of Plate.

A very good Mine of siluer.

Mines of gold and siluer.

Plate a riuer, and why it is so named.

The straight of Magellan.

The peaceable sea.

Ilands of Moluques inhabited by the Spanyardes.

by the way, being shewed me in my Nauigation, by those that of a truthe had bene in the voyage.

Howe the landes of the king of Spaine, and of Portingall are separated. Cap. 65.

The kings of *Spaine* and of *Portingall*, after that they had obtained many happy and fortunate victories, as well in the East, as in the West in places by sea and land, not before knowne or discouered, deliberated for the greater assurance to deuide and limit al the countrey that they had conquered, and also to auoide quarels that here after might rise, as they did of the mine of gold that they had at the *Cape* of three poynts which is in *Gineye*: as also the Ilands of *Cape verd*, and many other places. Also euery one may know, ỹ one kingdome wil not haue two kings, no more than the world will receiue two Sunnes. So it is that from the riuer of *Marignan*, betwene *America* and the Ilands of *Antilles*, that toyne at *Perou*, vnto *Terra Florida*, nere to newe found lande, belongeth to the King of *Spaine*, the which hath also great Lordship in *America*, comming from *Perou* toward the South, on the West side towarde *Marignan*, as is before shewed. To the King of *Portingal* did befall all that is from the said riuer of *Marignan* towards the South vnto the riuer of *Plate*, which is .36. degrees from the Equinoctiall. And the first place towarde *Magellan*, is named *Morpion*, the second *Mahanhoc*, in the which place hath bene found many mines of golde and siluer. The thirde *Port Sigoura*, nere to *Caape* S. Augustine. Fourthly the point of *Croueſt Mourou*, castel *Marin*, and *Fernanbow*, bordering the *Canibals* of *America*. To declare particularly

The cape of three poynts.

The lands of the king of Spaine in the Indies.

The lande that the king of Portingal hath in the Indies.

larly the places from one riuer to an other, as *Curtana*, *Caribes*, neere to the sweete or frethe riuer, and royall. Likewise their lyings with other things, I will forbeare at this time. It shall suffice onely to know, that in those places before named, the *Portingals* are inhabited, and cõtel how to entertaine the wilde men of the countrey, so that they liue togither in peace, & trade many riche marchandise. And there they haue bartered and builded houses and castles to resist their enimies. Now to retourne to the Prince of *Spaine*, he hath done the like for his part, the which is as we haue shewed from *Marignan* towards the West vnto *Moluques*, as wel on this side, as beyond in the West, & in the sea peaceable, the Ilands of these two seas, and *Peron* in the maine land, so that altogether extendeth of a great compasse, beside the countrey adioyning that in time may be found out, as *Cartagera*, *Cara*, *Palmaria*, *Parisa*, great and little. The which two nations, specially the *Portingals* haue discouered muche land in the East countrey for their trade, the which notwithstanding they enioy not, as they do many places of *America* and *Peron*. For to beare rule in that Countrey, they must get the loue and fauor of the *Indians*: otherwise if that they reuolt, they will destroy all that they finde, so ỹ they must frame themselues so to their wayes, that they by no wise may be offended. Now ye must note that their attempts and discouerings, was not without great bloudshed: specially of poore Christians, that haue leoperded their liues without hauing respect to the cruell inhumanitie of these people. To be short, there is no difficultie be it neuer so daungerous, that withdraweth a mannes manly heart. We se in our *Europe*, how muche the *Romaines* at the beginning, minding to enlarge their Empire but with a litle land, to the respect of that which

Countreys not yet discouered.

hath bene gotten within this sixtie yeares, hane shed the bloud as well of them selues as of their enimies. What furious and horrible dissipations of lawes, disciplines & honest conuersation hath raigned throughout the world, besides the ciuile warres of *Sylla* and *Marius*, *Cina*, and of Pompey, of Brutus, of Anthony & Augustus, more hurtfull than the rest: also hath folowed the ruine and decay of *Italy* by the *Gothes*, *Hunns*, and *Wandallians*, which also haue inuaded *Asia*, and ouerthrowne the kingdome of *Greece*, to the which purpose, Ouid seemeth to haue spoken these words.

We see howw things doe chaunge and come to passe,
And nowv a people raigne that nothing vvas.
And he, the vvhich had might and poure,
Dothe them homage, obey, and eke honoure.

To conclude, all humaine creatures are subiecte to chaunge more or lesse according as they be, rich or powre, high or lowe, little or great.

The deuision of the West Indies in three partes. Cap. 66.

BEfore that I passe any farther to describe this countrey by good right (as I thinke) named *Fraunce Antarctike*, or before *America* for the reasons that we haue alleaged, because of his largenesse which is without comparison, I am minded (for that I would the reader should the better vnderstand it) to deuide it in three parts: for since the time that other Countreis haue bene discouered, all the Countrey of *America*, *Perou*, *Florida*, and *Canada* and other places adiacent, to goe from the straight of *Magellan*, haue bene commonly called the west *Indies*, and is for because the people liue al naked, barba-

rous

rous and rude, as those that are yet in the East *Indies*. The which Countrey meriteth well the name of *India*, of the flood or riuer *Indus*, as we haue before shewed. This fair riuer entring into the East sea called *Indique* by seuen mouthes or openings, as *Nyll* doth into the sea *Meditarrum*, taketh his originall of the Mountaines *Arbiciennes* and *Beciennes*. Also the riuer *Ganges* in like case entreth in by .b. openings into this sea, deuiding India into two partes, separating the one from the other. Therefore this region being so farre from *America*, for the one is in the East, and the other comprehendeth from the South vnto the west, we cannot say that others ha̅ those that haue first discouered these landes, haue added this name of *India*, seeing the beastly behauior and cruelty of this people, so brutish without faith & without law and not vnlike to diuers people of the Indies of *Asia* and of *Ethiopia*, of which Plinie maketh most ample mention in his natural history. By this meanes hath *America* obtained the name of *India* to the likenesse of that which is in *Asia*, for y^t they agre in maners, beastly brutishnesse, & other things, as we haue before shewed of the Occide̅tal people, to those of the East parts. Therefore the first part of this land, containeth toward the South vnto the straight of *Magellan*, which is .52. degrees .30. minutes of the Equinoctiall line, I meane of the Austreall line, comprehending no part of the other land that is beyond the straight, the which was neuer knowne nor inhabited of vs, sauing onely from that straight comming from the riuer of *Plate*. From thence drawing towarde the West, far betweene these two Seas, are the prouinces of *Patalia*, *Paranaguacu*, *Margageas*, *Patagones* or region of Giaunts, *Morpion*, *Tabaiares*, *Toupinambou*, *Amazones*, the countrey of Brasil, vnto ye Cape of S. Augustin,

the which is, viij. degrées beyonde the line, the Countrey of *Canibals*, *Anthropophages*, the which regions are comprehended in *America*, compassed with the Ocean sea, and on the other side toward the South of the peaceable sea, which is otherwise the sea of *Magellan*. We will therfore ende this *Indian* land, at the riuer of *Amazones*, the which euen as Ganges maketh the seperation of one *Indies* from another towards the East: also this notable flood, the which hath of bredth .50. leagues, may make separation of *India*, & *America*, and of *Perou*. The seconde parte shall begin from the sayde riuer, containing many kingdomes and prouinces at *Peron*, the straight of land containing *Daryen*, *Furna*, *Popaian*, *Anzerma*, *Carapa*, *Quimbaya*, *Cali*, *Pasta*, *Quito*, *Canares*, *Cuzco*, *Chila*, *Patalia*, *Parias*, *Temistitan*, *Mexica*, *Cataia*, *Panuco*, the *Pigmeis* euē to *Florida*, which lieth .25. degrées of latitude on this side the line. I leaue the Ilands out, not comprehending them, although that they are of no lesse cōpasse and greatnesse, than *Sicilia*, *Corsica*, *Cyprus* or *Candya*, not yet of lesse value, therefore shall this parte be limitted towards the South to *Florida*. There resteth now only to describe the third parte, the which shall begin at *Noua Espania*, or new *Spaine*, comprehending all the prouinces of *Anauac*, *Ucatan*, *Eulhuacan*, *Kalixa*, *Thalco*, *Mixtecapan*, *Tezenco*, *Guzanes*, *Apalachen*, *Pancho*, *Anie* and the kingdome of *Micuacan*, from *Florida* vnto the land of *Bacalles*, which is a great Region, vnder the which also is comprehended the land of *Canada*, and the prouince of *Chicora*, (which is .33. degrées on this side the line) the land of *Labrador*, newe founde land, compassed with the frostie Sea on the North side. This Countrey of the West *Indies* being thus farre deuided, not specifying

many

many things frō the one end to the other: that is to wit, from the straight of *Magellan*, at the which we haue begon, vnto the ende of the farthest land of the *Indies*, it is more then. 4800. leagues of length, and by this ye may deserne the bredthe, excepting the straight of *Parias* before named, therfore they are now called ỹ great *Indies*, being without comparison more greater than the East *Indies*. As touching the rest, I desire the reader to take in good parte this little deuision, vntil it please God to giue vs meane to make one more greater. Likewise to treate more at large of this countrey, but thus much I thought nōdefull in the meane time to bring to light.

Of the Iland of Rats. Cap. 67.

LEauing these *Canibals* for the small comfort ỹ there was to be had, hauing the winde at South, we sailed to a very faire Iland, distant frō the line. iiij. degrées, the which is very daungerous in the abording of it, for it is no lesse daungerous to a front thā some great *Cape* or *Promontary* for that it entreth farre into the sea, and for rockes that are about it, and ranged on the coast side. This *Iland* was vnluckely found out to the mischappe of those that first did discouer it. Some *Portingall* ship passing by on that coast, for default of good gouernment, striking against a rocke nére to this Iland, brake in pieces and drowned, excepting. xviij. mē that saued them selues in this Iland, in which place they remained the terme of two yeares, whereas they died only two excepting, which in the meane time liued with Rattes, Birdes, and other beastes. And as on a time there passed by a ship of *Normandie*, that returned from *America*, they set their shiffe out for to rest in that Iland, whereas they found these

The shipwrak of a Portingal.

two poore *Portingalls*, that were onely leste of this shipwracke, the which they brought alwaye with them. And The Ilande of Rats & why it was so named. these *Portingals* had named it the Ilande of Rats, bicause of the multitude of Rats of diuers kindes that there are, so that they say, that their companions died onely being bored with these vermin. These beastes liue with egs of *Torterels*, that they make on the riuage of the Sea, and with birds egs, wherof there is great store. Also when we went for to seke fresh water, whereof we had such greate nede, that some amongst vs were constrayned to drinke their owne water or vryn, the which dured the terme of three monethes, and the same foure moneths, we sawe there so many birdes, and so priuie, that we might haue laden therewith our ships, neuertheles we coulde not recouer fresh water, vnlesse we had entred very farre into the coûtrey. As for the rest it is sayde decked with many sayre trées, being grene the moste parte of the yeare, euen like a goodly grene medowe in the moneth of May, although it be within foure degrées of the lyne. Though The cõmodites of the Ilande of Rats. that this Ilande is not inhabited, yet it is not vnpossible no more than others in the Zone, as the Ilandes of S. Homer, vnder the Equinoctial, & others. And if it wer inhabited, I am wel assured, that it would make one of the fairest places in al the Worlde and riche, there might be made very good Suger, Spices and other things of great value. I know well that many Cosmographers haue had The Zone betwene two Tropickes are inhabited. this opinion that the Zone betwene the two Tropickes was vnhabited for the extreame heate of the Sunne, notwithstanding ỹ experience sheweth the cõtrary without any farther contention, euen as the Zones to the two Poles, bicause of the colde. Heroditus and Solon, affirmeth that the hils *Hiperbores*, are inhabited, and likewise *Canada*, drawing nere to the North: and other count yet

more

more nere approching the colde Sea, of the whiche we haue alredy spoken. Therefore let vs returne to our Ilād of Rats. This place by good right is so named, for bicause of the abundance of Rats that lyue there, of the whiche there are diuers kindes, one kinde among the reste that the wilde men of *America* eat, named in their language *Sohiatan*, and they haue their hayre gray, the flesh good & delicate, like a little leueret. There is another named *Hiexousou*, greater than the others, but not so good to eat, they are as great as those of *Egypt*, called Pharaos Rats. Others there are as greate as Wezels, that the wild mē eate not, for bicause that when they are dead, they stinke like carion, the which I haue sene: also there are founde diuersitie of Serpentes named *Gerara*, the which are not good to eate, but there are others named *Theirab*, that are good, for of these Serpentes there are diuers kindes, that are nothing venemous, nor like to those of our *Europe*, so that their biting is neither mortall, nor any thing dangerous: there are to be sene redde ones scaled of diuers colours: likewise I haue sene grēne ones, as grēne as the bay leafe, they are not so greate of body as the others, notwithstanding they are very long. Therefore it is not to be marueled at, how these wild men there aboutes eate these Rats without daunger, and Serpents euen as they do Lezardes, as before we haue shewed. Likewise nere to this Ilande is founde a kynde of fish, and also vpon the coaste of *America* very daungerous, also much feared and redoubted of the wilde men, for that she is a rauening fish, and as daungerous as a Lyon or a Woulfe famished: this fish is named *Houperou*, in their language, and eateth other fish in the water, excepting one that is as greate as a little Carpe,

A boundance of Rats.

Sohiatan a kinde of Rats.

Hiexousou another kinde of Rats.

Gerara a kinde of Serpent.

Theirab.

the which folowyth him allwayes, as if there were some Sympathia or secrete loue betwene them, or else he folowyth him for to be preserued and kept sure from other fishes. So that the wilde men fishing all naked, as they do allwayes feare him, & not without a cause, for if he catche them, he will either drowne them, or strangle them; or loke where he toucheth, he carieth away a piece with his téethe. Also they will take héede how to eate of this fishe: but if ỳ they can take him aliue, as they doe many times, for to be reuenged of him, they kill him with arrowes. Being therefore there a certaine space of time, turning héere and there, I behelde many straunge fishes that are not in *Europe*: among the which, I saw two very monstrous, hauing vnder the throte like two Goates dugges, a thing on the chin, that for to see to, was like a Goates beard. Beholde how nature the great workemistresse, taketh pleasure to varie his workes, as well by water as by land, as the cõning workman beutifieth his work, exceding the common trade of his Arte and science.

A kinde of straunge fishe.

How we continued our course, with a declaration of the Astrolabia of the sea. Cap. 68.

For because that we found no great consolation, nor comfort of our trauails in this Iland. It behoued vs without any taryng, to hoise sail with an indifferent winde, vntill we came vnder the Equinoctiall, whereas the aera and the winders are also vnconstant. Also the aire is allwayes séene there troubled: if one side be faire, the other is troubled, and threatneth fowle weather, so that for the most parte there is raine and thunder, which can not be without dangger to ỳ Nauigants. Now before they

The euill disposition of the aire by the Equinoctiall.

come

come nere to this line, the good Nauigantes, Pilots, and Mariners, being expert, take counsel or beholde allwayes their Astrolabia, for to knewe the distance and lying of places from thence where they are. And bicause this so necessarie an Instrument for Nauigation commeth now in talke, I will speake there of lightly by the way, for the instruction of those that wil folow the sea, being so great that the vnderstanding of man cannot well comprehend it. And that which I speake of the Astrolabia, as much may I say of the Rule or nedell of the sea, by the whiche they may also conduct right the ship. This Instrument is so politike, that with a little paper or parchement, as broade as the palme of my hand, and certayne lines marked which signifieth the windes, and a little Iron with the which this Instrument is made, by his onely natural vertue that a stone giueth him, and bloweth in his proper mouing, and without any touching, sheweth where is the Easte, the Weaste, the North and the South, and also al the thirtie two windes belonging to Nauigation, & it sheweth them not onely in one place, but in al places of the worlde beside other secretes, that I omit for this present, wherby it plainly appeareth that the Astrolabia, the nedell or compasse, with the *Carde Marin*, are well made, and that there be wing and perfection as is a wonderfull thing, for that a thing so great as the Sea, is pictured in so little a space, and so agreable that by the same men vndertake to saple rounde about the worlde. Then the good and perfect Astrolabia, is no other thing than the Sphere prefled and representing in a playn, accomplished in his compasse with. 360. Degrées, that answere to the circute of the World, deuided in like number of degrées, the which agayne must be deuided into foure equal parts in our Instrument, that is. 90. in euery parte, the whiche after. The significacion of the Astrolabia.

P.v.

afterwarde ye muste parte by fiue and fiue, then holding your Instrument by the ring, rayse it or hold it towarde the Sunne, so that the Sunne beames may enter in at the hole, then lokyng to your declination in what yeare moneth and day ye are in when ye take the height of the Sunne. And if the Sunne be towardes the South which is on the coast of *America*, and ye be towards the North, ye muste take from your height as many degrées as the Sunne hath declined, from the line of ỹ which we spoke towarde the South. And if that in taking of the height of the Sunne, ye be towardes the South beyonde the Equinoctiall, and the Sunne be in the North, ye muste in lyke manner take away so many degrées, as the Sunne hath declined from the lyne towarde our Pole, as for example: if ye take your height the Sunne being betwene the Equinoctiall and you, when ye haue taken the sayde height, ye muste for to knowe the place where ye are, be it in sea or lande, adde your degrées which the Sunne is declyned from, farre from the lyne with your height, and ye shall finde that which ye demaunde, the which is to be vnderstanded as much of the Pole *Artike*, as *Antartike*. Thus much by the way Gentle Reader of our Astrolabia, leauing the rest of the knowledge and vsage of this Instrument to Astronomers and Astrologians, that make dayly profession thereof. It shall suffice that which I haue spoken, the which I knowe to be necessary and nedefull to Nauigation, chiefly for those that are ignorant and not yet exercised therein.

Of

Of the departing of our Equator or Equinoctiall. Cap. 69.

I Thinke there is no man of Spirite, but that knoweth that the Equinoctiall is a trace or circle, imagined by the midst of the Worlde, from the East to the Weast, in equall distance of two, so that from the sayde Equinoctiall to eche one of the Poles, it is. 90. Degrées, as we haue at large treated before, and of the temperatnesse of the ayre, that is there about, of the Sea and of the fishes. There resteth nowe somewhat to speake in our returne, of that which before we left out; passing therefore about the firste day of Aprill with a fauourable winde képing our right course with saple spread right to the North, nevertheless we were molested with one ill commoditie, the which was, that daye and night it ceased not to raine, the which notwithstanding came well to passe for vs to drinke, considering our necessitie, for the space of two monethes and a halfe, enduring thyrst for that we colde get no fresh water. How the Author departed from Thequinoctiall.

And God knoweth whether we dranche not our fill euẽ with open throte, considering the extreame heat that burned vs: it is true that the rayne water in those parres are corrupted for the infection of the ayre, from whence it commeth: for that whereof the rayne engendreth, is depraued in such sort, that if a body wash their hãds therewith, there will ryse pushes & bladders. I knowe well that many Philosophers hold opinion, that some rayne water is vnholsome, & they set difference betwene these waters, with ỳ reasons which at this time I wil not allege annoyding prolixitie: wel what corruptiõ so euer came of it, yet neuertheless it behoued vs to drink therof though it had Certayne rayne water corrupted.

cost

cost vs our lines. Furthermore this water falling on a clothe woulde staine it and leaue a spot that scant would be gotten out. Nowe therefore after we had passed the lyne, it was needfull for our conduct, to beginne to counte our degrees, from thence vnto our *Europe*: as much muste be done of them that goe thither, after that they are come vnder the sayde line. The Ancient Cosmographers, measured the earth the which we may also doe, by stades, paces, and feete, and not by degrees as we doe, as affirmeth Plinie, Strabo and others., but Ptolome did since inuente degrees, for to measure bothe the Sea and the land, which before was not alyke measured, and this is much more easy. It is then Ptolome that hath compassed the whole worlde by Degrees, as wel in length as in bredth, finding 360. Leagues, and in euery degree. 17. Leagues & a half, as I vnderstande of our Pilots, that are expert in Nautgation. So that the whole world hauing the Firmament and the Elementes in his conference, contayneth. 360. degrees equally by twelue signes; whereof euery one hath 30. degrees, for. 12. tymes. 30. make full. 360. A degree contayneth. 60. minutes, a minut. 60. thirdes, a thirde. 60. fourthes, a fourth. 60. fifthes, vnto. 60. tenthes. For the proportions of the firmament, may be parted in so many partes, as we haue sayde. Then by the degrees we find the longitude, latitude and distance of places, the latitude from the line to our Pole, whereas there is. 90. degrees, and so much beyonde, the longitude is taken from the fortunate Ilands to the Caste. Wherefore I saye to conclude, that the Pilot that woulde saple, ought to consider thre things, the firste in what hight of degrees, he findeth himselfe, and in what hight the place is that he will goe to, secondly the place where he findeth himselfe, and the place whether he hopeth to goe, that is to know, what distance

The diuision of a degree.

How ye may know the latitude longitude and distance of places.

stance and length there is from one coaste to another. Thirdly to knowe what winde or windes wil serue for Nauigation, all the whiche he may knowe and see by his compasse and other Instrumentes of the Sea. Folowing alwayes our course fiue degrées at this side our lyne, képing the *Caape* on the North of vs vntill the. 15. day of Aprill, at which tyme we knewe the Sunne to be directly vnder our *Zenith*, the which was not without enduring great heat as ye may wel thinke, if ye consider the heat ỹ is betherwarde the Sunne, being in Cancer, whiche is far from our *Zenith* to vs that inhabit in *Europe*. Nowe afore going any farther, I wil speake of certayne flying fishes, that I left out when I spake of fishes vnder the lyne. It is therefore to be noted, that vnder the lyne ten degrées on this side, and beyonde there is founde aboundance of flying fish, that flyeth hye in the ayre, being folowed of another fish that woulde deuoure him. So that by the quantitie of him that flyeth, ye may easily coniecture the quantitie of the other lying by praye. Among the which the *Dorade* (of whom we haue before shewed) doeth folowe hym aboue all others, for that his flesh is very delicate and tender: of the which also there are two kinds, the one is lyke a herring, the which is, that which is so chased of others, this fish hath foure wings, two great ones, lyke vnto the wings of a bat, and two other little ones nére to the taple: the other is made lyke a Lampron, of the which kindes there are fewe found, but onely. 15. degrées on this side, and beyonde the lyne, the which to my iudgement is the cause that those that haue set out bookes of fishes, haue left them out beside many others. The *Americans* name this fish *Pirauena* he flieth lyke a Partrige, and the little one flyeth much better and higher than the other, and sometymes they are so nére Pirauena.

chased

chased and followed, specially by night, that many times they strike againste the ship sayles by heapes, and there remayne. There is another fish, which is called by them *Albacore*, much more greater than the Porpas, the which is also a deuourer of the flying fish as wel as the *Dorade*, and he is very good and excellent to eate aboue all other fishes in the sea, as well of the Weast as of the Easte. He is vneasy to be gotten, and therefore they make a counterfet fish of white linnen, the which they make to spring aboue water, as doeth the flying fish, and by this meanes he is most commonly taken.

Albacore a fish

Of Perou, and of the principal places contayned in the same. Cap. 70.

NOw keping our course, hauing the wind very faire we coasted the lande of *Perou*, and the Ilandes being on the coaste of the Weast Sea, called the Ilandes of *Perou*, euen to the heigth of the Spanish Ilande, of the which we will speake hereafter particularly. This countrey as we haue deuided it, is one of the three partes of the Weaste *Indies*, hauing in length. 700. Leagues, taking from the North to the South, and in breath. 100. Leagues, from the Easte to the Weaste, being a firme lande, from *Themestitan* passing the straight of *Daryen*, betwene the Weast and the sea, which they name pacifik, and it was so named of a River called *Perou*, which is in breath about a little league, as many other prouinces in *Africa*, *Asia* and *Europe*, haue take their names of their most famous Riuers, as also we haue shewed of *Senega*. This Region is then incloſed, with the Weast and the South Sea, garnished with thicke forestes and mountaynes

Perou a thirde part of the Spanish Indies.

Of whence Perou tooke his name.

lagnes, the which make the countrey in many places vn-accessible, so that we cannot there driue our Cartes, and Horses loden there as we do here. In this countrey of *Perou*, there is many faire prouinces among the which the most chiefest towardes the North is *Quito*, the which extendeth in length from the East to the West about 60. Leagues, and in breath. 30. Next to *Quito* is the prouince of the *Canaries*, hauing towardes the East the riuer of *Amazones*, with many mountaynes and hills, and inhabited with a Barbarous and wilde people not yet conuerted: besides this there is the prouince that the *Spaniards* haue named S. Iames of olde port, beginning with in a degree beyonde the lyne Equinoctiall. The fourth which they call in their language *Taxamilca*, extendeth to the greate Citie of *Tongilla*, the which after that their King Atabalyba was poysoned, Pizare seing the fruitfull commodities of the countrey, caused there to be edified a Towne and a Castel. There is yet another named *Cuzco*, in the which the *Iugies* haue long tyme raygned, being a people so named, whiche haue bene in tymes past mighty Lordes. And this worde *Iugies* is as much to say as Kings. And in their tyme their Kingdome & limits was so greate and large, that it contayned aboue a. 1000. Leagues from one end to another. Also this countrey beareth the name of the chiefest Citie, as doeth *Rhodes*, *Metelin*, *Candia* & other countreys taking their names of the most renomed Townes and Cities, as I haue shewed. Furthermore being on a tyme at *Caepe Finistra*, in *Spayne*, a *Spaniarde* shewed me, that in this countrey of *Cuzco*, there is founde a people that haue their eares hanging downe to their shoulders, hauing hanging on their eares, greate peices of fine and pure shining Golde, well polisht and better than any other Golde in *Perou*, to whose

The moste renomed prouinces of Perou.

Quito a Regiõ.

The prouinces of the Canaries

S. Iames of olde porte.

Taxamilca.

One Cuzco.

The kingdome of the Iugies.

wordes

woordes I will soner give credit, than to many Historiographers in these daies, that writ by heare say, reporting to vs things that they neuer sawe. To this purpose I remember that they would perswade vs, that in high *Affrica*, there was people that has eares hanging downe to there hales, the which is nothing so but a manifest fable and lye. The fifth prouince is *Canar*, hauing on the west side the South Sea, the which is a marueious cold countrey, for the Frost and Snowe lyeth there all the yeare long. And although that in others Regions of *Perou*, the colde be not so violent, and that there commeth and proceeth great plenty of good fruites, yet there is not such temperatnesse in Sommer, for in Sommer in other places the ayre is extreme hot & vntemperat, the which causeth a corruption chiefly in the fruites. Also that venemous beastes are not founde in colde countries as they are in hote regions. Therefore al being considered, it is harde to iudge which of these countries ought to be preferred before the other: to this we may replie that there is no commoditie, but that hath his incommoditie. Moreouer there is yet another named *Calao*, wherein is more trading and occupying than in any other countrey in *Perou*, the which also is the cause, that it is better peopled. It extendeth from the Easte coast, to the mountaynes of *Andes*, and from the Weaste to the mountaynes of *Nanades*: the people in this countrey is named *Xuli*, *Chilan*, *Acos*, *Pomata*, *Cepita* and *Triangenauaco*. Although it be wilde and Barbarous, yet it is neuertheless very tractable, bicause of the marchandise and trade that there is vsed, otherwise, it woulde not be lesse confirmable than the rest of *America*. In this countrey there is a great laake named in their language *Titicaca*, whiche is to say,

Canar a very cold countrey.

The prouince of Calao.

Titicaca a Lake

Iland

Iland of Fethers, for that that in this Lake there are certaine lyttle Ilands, in the which are founde a great number of byrds great and small, and of such diuers kyndes as is almost vncredible. Now the last coūtrey that is in *Perou*, named *Carcas*, next adiacēt to *Chila*, in the which standeth the famous and rich Citie of *Platte*, the countrey being very rych, bicause of the fayre Riuers and Mynes of Golde and Siluer. Therefore this great countrey containeth, & is called all that is comprehended from the Riuer of *Platte* vnto *Quitto*, as we haue already shewed, and of which we haue declared ỹ eight principall countries and prouinces. This maine land being so long and broade is like to the fygure of a triangle, although that many call it an Ilande, the which cannot, or else will not make a difference betwene an Iland & that which we call almost an Iland. By this meanes ye nede not to doute that from the straight of *Magellan*. 50. degrées of latitude, and. 30. minuts, and. 303. degrés of longitude beyond the lyne, being more than. 68. degrés, on this syde is the maine lande. In dede if that this little lande betwene new *Spaine* & *Perou*, hauing in bredth but. 17. leagues from the Ocean to the South, were cut from the one Sea to the other, then *Peron* might be called an Iland, but *Daryen*, a straight of lande, so named of the Riuer of *Daryen*, doth let it, yet it behoueth somwhat to speake of *Perou*. As touching the Religion of these wyld men of that countrey, which are not yet reformed to our Fayth, they holde a very straunge opinion of a great bottell that they kepe secretly, saying that the Sea in times past passed out thereof with all his Fishes, and that out of a nother thing proceded the Sunne & the Mone, the first Man, and the first Woman, the

Laake.

Carcas a countrey of Perou.

Platte a large and rych Citie.

The lande of Perou, is lyke the figure of a Tryangle.

Daryen a straight of land.

A great superstition of certaine people of Perou.

Bohitis certaine Priests.

which their false and deceitfull priestes haue persuaded and shewed them, named *Bohitis*, and they haue beleued and giuen credit thereto a long tyme, vntil that the *Spanyards* haue disswaded the most parte of these dreames and delusions. Besides this these people are very idolatrous aboue others. One worshippeth according to his minde what pleaseth him. The fishers worship a fish named *Lyburon*, and the rest worship certain beasts and byrds: Those that labor the ground & make gardens, worship the Earth, but they all in generall take the Sunne to be a great God, lykewise ỳ Mone & the earth, thinking that by the Sunne & the Mone, all things are ruled and gouerned. In swearing or taking an othe, they will lay theyr hand on the Earth, & beholde the Sunne, they also holde opinion that there hath ben a Deluge as those of *America*, saying that there came a Prophet from the North parts, that dyd maruels, the which after he was put to death, had neuertheless power to lyue. The *Spanyards* occupy all this mayne land from the Riuer of *Marignan*, vnto *Furna* and *Daryen*, and yet more further on the west coast, which is the straightest or narowest place of the mayne lande, by the which the way lyeth to *Moluques*. Furthermore it extendeth to the Ryuer of *Palme*, where as they haue so well edified and peopled all the countrey, that it is a maruellous thing to see the riches that at this day, that countrey bringeth forth, lyke vnto a great kingdome. First to begin almost throughout al the Ilands of *Peron*, there are Mynes of Gold or siluer, with certaine Emeraudes and Turkesses, neuertheless hauing not so lyuely a color as those ỳ come from *Malaca* and *Calicut*. The most welthiest people of all the countrey of *Peron*, are those ỳ they name *Iugas*, valiant

The Idolatry of these people

The Spaniards are lords of all Perou.

The riches of the Ilandes of Perou.

Iugas a valiant

liant aboue other nations, they worship cattell and all other kynde of domesticall beasts, in greater number than we doe here, for the countrey thereto is giuen in such sorte, that beastes hydes and skyns of all sorts, is their chief marchandise, and they kill the beasts onely for theyr skynnes. The greatest number of these domesticall beasts are become wylde, bicause that there are so great multitude, so ỳ they let them stray in the woods day & night, for that they haue no place to harbor thẽ in their houses. And for to take thẽ, they set snares and chase them as we doe Venison. As for Corne as I vnderstand, it cannot profit there nor grow in no part of *Perou*, no more than in *America*. Therefore aswell gentlemen as others, lyue with a kynde of sustenance ỳ they name *Cassade*, which is a kinde of cakes made of a rote named *Manihot*. Furthermore they haue great plenty of *Myll* & fish. As touching wine there groweth none, in stede whereof they make other kyndes of beuerege. This much as touching the circuit of *Perou*, the which with his Ilands of the which I wil treat hereafter, is brought to such a forme, that at this present ye shal finde townes, castels, cities, borroughes, houses, bishoprickes, cõmon weales, & all kende of liuings, so ỳ ye will iudge it to be a nother *Europe*. By this we know how great the power & godnesse of our God is, & his prouidence to all people, for euen as ỳ *Turks*, & *Mores* & heathen people seke to destroy Christes religion so cõtrarily, in other places it doeth more increase. Thus far touching *Perou*, which in our retourne we coasted on ỳ left hand, as in sayling thether we coasted *Africa*.

and riche people.

Corne wil not prosper nor grow in America.

Cassade a kinde of sustenance.

Perou may be thought to be a new Europe.

Of the Ilands of Perou, and chiefly of the Spanish Iland. Cap. 71.

NOw ỳ I haue shewed of ỳ lande of *Perou*, seing ỳ in ỳ course we haue in our returne coasted certaine

The Ilande of Spaine before named Haiti & Quisquia.

Ilands on the West Sea, called the Ilands of *Perú*, for that they border the lande, I thinke it good in lyke case somewhat to write thereof, for because we were come to the heigth of one of these Ilandes named the Spanish Iland by those that first did discouer it, being before named *Haiti*, which is as much to say, as sharpe or lower land. Also it was named *Quisqueia* the great, and of a truthe it is so faire and great, that from the east to the west, it is. 50. leagues long, and of bredth from the North to the South. 40. and in compasse or circuit more than. 400. and is beyond the Equinoctiall lyne. 18. degrees, hauing toward the East the Iland of Saint Iohn with many other small Ilands, much to be feared and dangerous for Saylers, and toward the West, it hath the Ilands of *Cuba* and *Iamaica*, on the North syde the Ilands of the *Cambals*, and toward the South the *Cape* of *Vela*, planted on the mayne land. This Iland sheweth lyke to *Sycilly*, in tymes past that first was named *Trinacria*, for it had. 3. promitaries very eminēt, lyke vnto that of which we speake, the which hath three standing very farre into the Sea, of the which the first is named *Tyburon*, the second *Higney*, the third *Labos*, which is a syde of the Iland, which they haue named *Beata*, almost full of the wood *Gaiac*. In this Spanish Iland, are found many fayre Riuers, among the which the chiefest named *Orane*, passeth rounde about the chiefest Citie named by the *Spaniards* Sainct Dominick, the others are *Nequa Hatibonice & Haqua*, full of very good fishe and pleasant to eate, the which is because of the temperatnesse of the Ayre and goodnesse of the ground and of the water: these Riuers runne about into the Sea almost all on the East syde, the which meeting together, make a very large Riuer banked on bothe

The Promētaries of the Spanish Iland, Tiburon, Higney, Labos, Orane a Riuer, Saint Dominic the chiefest citie in that Iland.

The most renoumed riuers in Noua Espania.

The auncient Religion of the inhabitans of this Iland.

both sydes, before that this Iland was discouered of ỳ Christiãs, it was inhabited with wilde men that were Idolaters, worshipping the diuel, who shewed him self to them in diuers similitudes & lykenesse. Also they made many & sundry Idols, according to the visions & sights that they had, as they do at this present in many Ilands & maine land of that countrey: the others worship many gods, chiefly one aboue the rest, the which they esteme to be a maker of all things: and they represẽt his figure in an Idoll of wood, being set in some trẽ garnished with leaues and fethers. Likewise they worship the Sunne & the Mone, & other celestiall creatures, the which now the inhabitãts that are there do not vse, for that they are reformed to ỳ Christian faith and to all kynde of ciuilitie: I know wel that in times paste there haue ben some ỳ haue not regarded it.

We reade of *Caius Caligula*, an Emperor of Rome, though he dispraised & hated ỳ diuine power, yet neuerthelesse he quaked & trembled for feare, when ỳ there appeared any shew or tokẽ of gods wrath. But before ỳ this Iland of which we speake, was brought to subiection vnder the *Spaniards*, (as I haue ben enformed of those that were at the conquest) the wylde men killed aboue ten thousãd Christians, vntil ỳ the *Spaniards* had fortified thẽ selues in certain places: after which time they killed a great multitude of ỳ inhabitants, ỳ rest ỳ were left they led captiue into diuers countreys, and made them slaues. And after this sort they haue vsed them of ỳ Ilands of *Cuba*, of S. Iohn Iamaique, the holy crosse, & the *Canibals*, with many other Ilands & maine countrys. For at the first the *Spaniards* & *Portingals*, for that they would haue the better dominion & rule, learned to liue after their maner, allaring them by gifts

C. Caligula Emperour of Rome.

and faire woꝛdes, alwayes keping them in their fauoꝛ, vntill that in pꝛoces of time they saw hold that they were able to mate and ouercome them, then they began to reuolte from their foꝛmer vse, taking this rude people and vsing them lyke slaues, they pꝛouoked them to labor the earth, otherwise they had neuer come to the perfection of their enterpꝛise. The mightiest kings of this countrey, are in *Caseo*, and *Apina*, rich and famous Ilands, aswell foꝛ the Golde and Siluer that there is founde, as foꝛ the fruitfulnesse of the land. The inhabitats weare nothing but Golde about them, as large bouckles of two oꝛ three pound waight ỹ peece, hanging at their eares, the weight whereof maketh their eares to hang halfe a foote long, the which causeth the *Spaniards* to cal them greate eares. This Iland is very rich in Mynes of Golde, as are many others of that countrey, foꝛ there are founde few oꝛ none but either hath Mynes of Gold oꝛ Siluer. Furthermoꝛe, it doeth abounde with hoꝛned beastes, as Oxen, Kyne, Shéepe, Goates and an infinit number of Hogs, also very fayꝛe Hoꝛses, the which beastes foꝛ the most parte are become wylde as we haue shewed of the maine lande. As touching Coꝛne and wyne they haue none but that which is bꝛought from other places, and therefoꝛe in stede of bꝛead, they eate much *Cassade*, made of the meale of Rootes, and in sted of wyne, they haue very good and swéete dꝛynks made of diuerse fruites, as the Syder of *Normandy*. They haue an infinit number of good fish, of the which some are very straunge, among the which there is one named *Manaty*, the which is taken in the ryuers, and also in the Sea, but the greatest stoꝛe are in Ryuers. This fish is lyke to a Bucke oꝛ Goats skynne, being fylled wyth oyle oꝛ wine, hauing two féete on both sydes of the shoulders, with the which he swimmeth, and

Caseo, & Apina rich & plentifull Ilands.

The fruitfulnesse of this Iland named Noua Espania.

from

from the brest to the tayle deminisheth of greatnesse, his head is lyke to the head of an Ore, hauing a slender face, the chyn ful & great, and very lyttle eyes: this fish is ten fote broade & twenty fote long, hauing a graye skynne, heary lyke to an Ore hyde, so that with his skynne the people of the coūtrey make shoes accor ding to their maner: his fæte are all rounde, garnished eche one with foure long clawes lyke to the fæte of an Oliphant. This fish is more disformed and mishapen, than any kynde of fish in that countrey. Notwithstanding very good to eate, hauing a taste more lyke to vele, than fishe. The inhabitans of that countrey do gather the grease of the sayde fishe, for that it is very good for their Goate skyns of the which they make very good marokyns: the black slaues or *Negers*, do anoynt their bodies therewith to make them better disposed & their ioynts to be playable, as the *Africans* doe with oyle of Olyue. Within the head of this fish are found certaine stones, of the which they make great store, for ỳ they haue proued them to be good against the colyke, be it in the Raynes or in the bladder. The femals of this fish bring forth their yong ones quick, without egge, as doth ỳ Whale & the Grampyn, also she hath .v. rothers lyke beasts on ỳ earth, with ỳ which they giue suck to their yong ones. A *Spaniard* that had dwelled long time in this Iland shewed to me, ỳ a gouerner of ỳ coūtrey did norish one in a cesterne, ỳ terme of .30. yeares, the which in proces of time became so pitie, ỳ she wold almost suffer one to lay his hand vpō hir. The wyld men will take this fish hard by ỳ shore as she fædeth vpon ỳ grasse. I leue to speake of many byrds clad with diuers rich coloured fethers, wᵗ which they make tapissary, & figures of mē, & womē, beasts, birds & other things, they

Description of Manati a strange fish.

Stones good for the colyke.

Diuers fayre workes made by the wylde men with fethers.

trim them vpon some lynnen clothe, & therewith they garnish hats, caps and gounes, the which is very fayre & pleasant to beholde. Of strange foure fotod beastes there are none founde, but onely those of which we haue spoken. Neuertheleſſe there is founde two kynde of lyttle beastes, as little as Coneys, the which they name *Hulias*, and *Caris*, good to eate. That which I haue sayde of this Iland, I may in lyke maner speake of the Iland of S. Iames before named Iamaica, on the east side it hath ỹ Iland of S. Dominike. There is a nother faire Iland named *Bouriquani*, in their countrey spech, but in the carde *Marini*, it is named S. Iohns Iland, ỹ which on the East side hath lying the Iland of the holy crosse, and other little Ilands of the which some are inhabited, the others are deserte. This Ilande from the East to ỹ west containeth aboute. 52. leagues, of length. 300. degrées no minutes, and of latitude. 18. degrées no mynutes. To be shorte, there are many other Ilandes in those parts, the which bicause of the multitude I omit. Also for that I could haue no particular knowledge of them, I will not here forget, that in all these Ilandes there are founde no rauening beastes no more than in England, and in the Ile of *Creta*.

Hulias and Caris a kinde of strange beasts.

S. Iames Iland.
S. Iohns Iland.

Of the Iland of *Cuba*, and of *Lucaia*, Cap. 71.

The description of the Ile of Cuba.

NOw there resteth of all the Ilands of *Peroll*, to reherse some secrets of the Iland of *Cuba*, & of certaine others adiacét, & yet to say the truthe there can be little more spoken than that which hath ben alredy sayd of ỹ *Spanish* Iland. This Iland is more greater & larger than the others, for it is reckned from the *Promontorie* that is on the Eath syde, to the other that

is

is on the west syde three hundreth leagues. And from the North to the South seuenty leagues. As touching the disposition of the aire, there it is temperate, so that there is no excesse of heate, nor yet of colde. There are found rich mines of Gold & siluer, likewise other metals. On ỹ sea side are found faire riuers that procede from the high hills, the waters whereof are excellent, with great quantitie of good fish. Moreouer before it was discouered, it was better peopled with wyld men than any others, but at this day the *Spaniards* are lords and maisters. The myddest of this Ilande hath two hundreth nintie degrees of longitude, no minuts, and of latitude twenty degrees no minutes. There is a hyll harde by the Sea syde that is all salte, more higher than that of *Cipris*, greate number of trees of cotton, brasyll, hornebeame, also salte of the earth proceding out of a nother mountaine very high and brackishe. And of this kynde there is founde in lyke maner in the Iland of *Cipris*, named of the Grekes, Oryctos, the which also is gotten in a mountaine hard by the Sea. Furthermore, there is founde in this Ilande great store of Azer, Vermilion, Alume and other things that are taken out of the bowels of the Earth. As touching byrds and foules of the Ayre, there is a kynd of Partrige very little, being of a red colour, and also of dyuers other colours, their flesshe is very delicate. The rusticall people of the mountaines do nourish a number of them in their houses, as we do here pullein, and many other things worthy to be noted and written. First there is a valley that is in length three leagues betwene two mountaines, where as are founde an infinite number of bowles of stone, great and little, being naturally engendred in that place, although some

A salte hill. Salt of the Earth.

A kinde of Partriges.

wold iudge them to be made artificially. Sometimes there is founde some so great, that foure men wold be combered to cary away one, the others are lesse, and some so little that they exceede not the quantity of a little egge. The seconde thing worthy to be noted is, that in the same Ilande there is a mountaine neere to the riuage of the Sea, out of the which runneth a licor like to that which is made in the fortunate Ilandes named *Bre* as we haue before shewed, the which runneth downe into the Sea. *Quintus Curtius* in his bokes which he hath made of the Iestes of Alexander ỳ great, sheweth that he being come to a citie named *Memi*, was desirous to see a great pitte or caue, in the which there was a fountaine that rendred great quantitie of gumme very strong, being vsed with other thinges, so that the authour thinketh for this onely reason the walles of Babilon to haue ben so strong, for that they haue bene made of such thinges, the which is not onely founde in the Ilande of *Cuba*, but also in the countrey of *Themistitan*, and on the coast of *Florida*. As touching the Ilands of *Lucaia*, (being so named for that they are many in number) they are northward of the Ilande of *Cuba*, and of *S. Dominike*, they are more than .iiij. hundreth in number, all little ones and not inhabited, vnlesse it be the greatest that beareth the name of all the others named *Lucaia*. The inhabitants of this Ilande commonly goe to trafficke on the maine lande, and to other Ilands. They that inhabite there, as well men as women, are whiter and more fairer than in any of those parties or countreis. Seing that I am in talke with these Ilands & of their riches, I will not forget somewhat to speake of the riches of *Potosi*, the which taketh his name of a highe mountaine ỳ hath in height a great

A wonderfull lykor proceding from a hyll.

Bre a kynde of lykor.

Why in times past the wales of Babylon were so strong

The Ilands of Lucaia.

a great league, & halfe a league compasse. This mountaine is maruellous riche, bicause of the great Mynes of siluer, tyn, and brasse which hath ben found almost at the top of the mountaine, and this Myne of Syluer hath ben found so good that in one quintall of the Mine is found halfe a quintall of pure Syluer. The slaues do no other thing but worke & fetch Syluer from the Myne, & they cary it to the principall and chief towne of that countrey, the wich was edifyed at the bottome of the hyll by the *Spaniards*. Synce this Myne was found out, all the countries, Ilands & mayne lands be Inhabited with certaine wylde men all naked as in other places of *America*. Thus much as touching *Peron*, and of his Ilands. The mountayne of Potosly, very rich in Mynes.

A description of Noua Espania, and of the great citie of Themistitan edified in the vvest Indies. Cap. 73.

FOr bicause that it is not possible for all men to se sensibly all things during his age, be it either bicause of the continuall alteration and changing of things that are here in this world, or bicause of ỹ long distãce of places & countries, God hath giuen the meane to represent them not onely by writing, but also by picture by the industry & labor of those that haue sene them. I haue sene set out by figure, many auncient, as those of Iason, of Acteon, Eneas, Hercules, & many other things ỹ which we may dayly se in their proper forme, without figure, as are many kynds of wild beasts. For this cause I mynd to set forth & rehearse vnto you, ỹ great & large citie of *Themistitan*, as nere as is possible, being sure & certaine ỹ few among you haue sene it, neither can ye well go & se it bicause of the long & dangerous Themistitan,

nauigation that it behoueth ye to make. *Themistitan* is a citie edified in newe *Spayne*, the which taketh his beginning at the straight of *Ariana*, and endeth on the north side at the riuer of *Canuca*. In times past it was named *Anauak*, and since because it was discouered and inhabited of *Spaniardes*, it hath receiued the name of newe *Spaine*. Among the which landes, the first inhabited was *Iucathan*, the which hath a point of lande lying out into ỹ sea like vnto the lande of *Florida*, notwithstanding that those which make the Cardes *Marius*, haue forgotte to make the best, the which setteth out their shew or description. Now this *Nona Espania*, on the East, West, and South side, is compassed with the west sea, and on the North side to the new world, the which being inhabited, is seene beyond in the same North, an other lande not known of the Modernes, for the which I will not stand therein. Themistitan, which is a strong Citie, great and very riche in the countrey before named, is founded on a greate Lake, the way that goeth to this Citie is not broader than the length of two speares, being so named of him that laide the foundation, named Tenuth, sonne to the Kinge Iztacmixcoatz. This citie hath onely two gates, the one to enter in, the other for to come out at. And not farre from the Citie is a bridge of wood, a tenne fote broad, the which was made for the encreasing & diminishing of the waters: for that Lake riseth and falleth like vnto the Sea. And for the defence of the citie there is yet many others like in maner to *Venice*, edified in the sea. That countrey is cõpassed with very high mountains, & the plaine cuntrey hath in circuit .150. leagues, in the which is foũd .ij. lakes that occupy a great part therof, for bicause ỹ these .ij. lakes haue of circuit .50. leagues,

of the which thone is fresh water, in the which is many good small fishe, and the other is salte water, the which beside his bitternesse is venemous, and therefore it can nourish no fish, the which is against the opinion of those that thinck it to be but one Laake. The playne is separated from the sayd Laakes by certaine mountaynes, and at their farthest parte they are ioyned with a straight or narow land, by the which men are conducted with barkes and boates euen into the Citie, the which is standing on the salt water, & from thence to the mayne land on the causy side, it is foure leagues. And I cannot compare the greatnesse thereof better than to *Uenise*. For to enter into the sayd Citie there is foure ways made of stones artificially, whereas there are two cundits or fountaines of ỳ greatnesse of two paces, and of a mans heigth, from one of the which is conducted fresh water into the Citie, ỳ which is of the heigth of fiue foote, and the water runneth a long euen to the middest of the Citie, of the which they drynke, and vse it in their nedeful businesse. The other Chanel they kæpe emptie for this reason: when ỳ they will clense that same wherein the fresh water is, they bring all the filth of the Citie with the other to ỳ land, and bicause that the chanels passe by the bridges, & by the places whereas the salt water entereth & goeth oute, they conduct the sayd water by swæte and cleane chanells the heigth of a pace. Upon this Laake ỳ compasseth the Citie, the *Spaniards* haue made many fayre houses & places of pleasure, some vpon little Rocks & others vpon pyles of woode. Moreouer Themistitan, stãdeth a. xx. degrées of eleuation aboue the lyne Equinoctiall, and hath. 272. degrées of longitude. It was taken by strength, by Ferdinand of Cortes, being captaine generall

The opinion of two Laaks.

A comparison of Themistitan.

Ferdinand of Cortes.

generall for the Emperor in those partes of the yeare of grace.1521.containing than.70000.houses little and great. The kings palaice which was named *Mutuezuma*, with those of the lords of ỹ towne, was faire, great and large. The Indians that then did inhabit this Citie, had a custome to kepe euery fyue daies the market in places thereto appointed, their trade was fethers of byrds, with the which they made diuers and sundry things, as gounes fashioned after their maner, Tapistry worke, and other things. And to these sciences were the oldest sorte occupied. When they would go worship their great Idoll, the which was erected in the myddest of the Citie, lyke vnto a theatre, who when they had taken any of theyr enimies in the war, did sacrifice them to their Idolls, and then eate them, holding this for a kynde of religion. Furthermore, their trade was beastes skynnes, of the which they made gounes, hose, and a kynde of hodes for to kepe them as well from the colde, as from stynging flyes. The inhabitans at this daye, which before were cruel and vnhumaine, by succession of time haue so well changed their maners and conditions, that in stead of barbarous and cruell, they are ciuill and gratious, in such sort that they haue left all theyr former naughtie and wicked doings, the which they were wont to vse: as in killing one another, eating humayne flesshe, to haue company with the first woman ỹ they met, without hauing regarde either to kindred or degree, with other lyke vices and imperfections. Their houses are sumptuously buylded. Among other things there is a fayre palaice where as the Armour of ỹ Citie is kept: the streates and places of this Citie are so straight, that from one gate one may see to the other without any

Mutuezuma.

How they vse to trade.

any let. To be short, this citie at this present is so fortified and compassed with strong walls and rampers, lyke in forme and fashion to oures in *Europe*, and it is one of the greatest, fayrest and rychest that is in all the prouinces of ỹ west Indies, taking from ỹ straight of *Magellan*, which is beyond the lyne. 52. degrees, vnto the last & furthest land of *Abrador*, ỹ which holdeth. 51. degrees of latitude on this syde ỹ lyne on ỹ North side.

Of Florida. Cap. 74.

SEing that in writing this discourse we haue made mention of this lande called *Florida*, although that in our retorne we approched not so neare, considering that our course lay not altogether so low, neuertheless, we sayled close by to take an easterly wynde. It seemeth to me not out of the way, to write thereof some thing. Lykewise of the land of *Canada* that is nert to it toward ỹ North, being onely certaine mountaines betwene bothe. Therefore keping our course of the height of new *Spaine*, on ỹ right hande to attaine to *Europe*, not so sone nor so right a course as we wished to haue gone, we found the sea fauorable ynough. But as by chaunce I put out my head for to beholde it, I saw it as farre as I could extend my sight, all couered with herbes and floures, the which gaue me occasion to think that we were nere to ỹ land, considering also ỹ in other places of ỹ sea I had not so much seene, notwithstanding I found my selfe incontinently frustrate of my opinion, knowing that they proceded of ỹ sea, so ỹ we saw the sea strawed with those hearbs for ỹ space of. 20. days. The sea in ỹ part hath smal store of fish, for those places seeme rather to be marishes, than other-

The Sea lyke a marishe.

A starre with a tayle.

otherwise. Shortly after appeared another signe, and forshewing of a starre, with a long tayle from ỳ East, into the North, the which forshewings, I leaue to the iudgement of Astronomers and to the experience of those that haue knowledge therein. After this which was worse, we were troubled with a contrary wind, the terme of nyne dayes, euen to the heigth of our

The lying of Florida.

Florida. That place is a poynt of lande entring into the full Sea, a hundreth leagues, being .25. leagues a shelfe or shallow .25. degrees and a half on this syde the lyne, & a hundreth leagues from *Caape de Baxa*. Therfore this great land of *Florida* is very daungerous for those that sayle of the coast of *Cataia, Canibalu, Panuca*, and *Themistitan*: for to sight a farre of, it would be iudged an Iland lying out in ỳ mayne Sea. Furthermore this place is dangerous bicause of the running waters, wyndes and tempests that are in that coast commonly. As touching the mayne lande of *Florida*, it hath on the east syde the prouince of *Chicoma*, and the Ilands named *Bahana* and *Lucaia*. On the west syde lyeth *noua Espania*, the which diuideth in the land that is named *Anauac*, of the which we haue before shewed. The best and most fruitfullest countries that are in *Florida*, is *Panuac*, ỳ which bordereth *Noua Espania*. The people of the countrey are naturally cruell and mightie men, being all Idolaters, who when that they haue nede either of water or sunne, for their gardens and rotes, with the which they dayly liue, then they will fall doune before their Idolls, that are made to the similitude of men or of beastes. Besides this these people are more and better practised in the feats of warre than the people of *Perou*. When they go to the warrs, they beare their king on foure mens shoulders

ders in a beastes skinne, and they that beare him, are clad and garnished with riche feathers. And when that they come to hande strokes, they set their king in the middest of them, clad with fine skinnes, and he will neuer depart from thence, vntill the battell be ended: Also if that they fele them selues to be the weaker sort, and that their kyng beginneth to flee, they wyll not fayle to kill hym, the which order the *Persians* and other barbarous nations in the East parte obserue at this day: their weapons of defence are bowes and arrowes made of wood ennenomed, the whiche in stede of Iron heades are garnished at the ende with bones of fishes or wilde beasts, the whiche is very sharpe. Some of them will eate their enimies, as the *Americanes* will doe, of whom we haue spoken. And although this people as we haue before shewed are Idolaters, neuertheless they beleeue the soule to be immortall. Also that there is a place appointed for the wicked, the whiche is a very colde land, and that the Gods permit that the sinnes of the wicked shall be punished. Also they beleue, that there is an infinite number of people in the skies, and as many vnder the earth with many other folies, the which may better be compared to the transformations of Ouide, than to any other thyng. Furthermore, they beleue these things to be true, as *Turkes* and *Arabians* do that which is writen in their Alcoran. This countrey towarde the sea is not verie fruitfull, the people are very rusticall more than those of *Perou*, or of *America*, for that they are traded wyth strangers. This lande was named *Florida*, in the yere 1512. by those that first dyd discouer it: for bicause that by the sea side it was flourishing with greene trees, and with an infinite number of floures of diuers & sundry colours.

Why Florida was so named

colours. Betwene this *Florida*, and the riuer of Palme, are to be ſeene diuers kinds of monſtrous and ſtrange beaſtes, among which ther is a kind of great Bulles, hauing hornes a foote long, and on the backe a croupe like to a Camell, the heare long all about the bodie, hauing a dunniſh colour. Of theſe beaſts there were once two, that were brought quicke into *Spayne*, of one of the which I ſaw the ſkin, and not otherwiſe, and they liued there but a ſhort time. This beaſt (as it is ſaid) is perpetual enimie to the horſſe, & can not abide him to be by him. In *Florida*, toward the *Caape* of *Baxe*, there are certaine litle riuers, where as the wylde men gather oiſters, that haue pearles. Now ſeing that we ar come to the gathering of oyſters, I will not forget by what meanes they get out theſe pearles, as wel in the eaſt *Indians*, as in the Weſt. We muſt note that euery chiefe or head houſholder, hauyng a greate number of ſlaues, knowing not to what labour to ſet them about they ſende them to gather oyſters, of the whiche they gather baſkets full for their maſters, putting them into certain great veſſells, which being halfe full of water, is an occaſion, that the oyſters beyng conſerued therin certaine dayes do open, and the water cleanſing them, leaueth theſe ſtones or perles within theſe veſſels. And to get them out they firſt take the oiſters out of the veſſell, and then they lette the water oute by a hole, vnder the which they lay a linnen cloth, leaſt that with the water the ſtones or pearles that mighte be, ſhould runne out. As touching the figure of theſe Oyſters, they differ much from ours, as well in colour as in ſhell, hauing eche of them certain litle holes, which would be thought to haue ben made artificially, in the which holes are theſe pearles. Thus muche thought I

A wylde bull.

Caape of Baxe.

Oiſters hauing pearles.

gaue

good to speake of by the way, the like also are found at *Perou*, and certaine other stones in good number: but the finest are founde in the Riuer of Palme, and in the riuer of Panuco, the which are distant the one from the other. 32. leagues, but the christians haue not libertie to get them, bicause that the wilde men of that countrie, are not yet conuerted to our christian faith.

Now therfore coasting *Florida* on the left hand, the winde beyng to vs contrary, we sayled very nere to *Canada*, and to an other countrey that is called Baccalos, which was against our wills, and to our great displeasure, bicause of the extreme colde that molested vs the ferme of eightene dayes, although that this lād of Baccalos entreth farre into the full sea in forme of a point welnigh two hundreth leagues on the north side distant from the line onely fortie eight degrees. Thys pointe was named Baccales, bicause of a certaine fishe that is found thereabout in the sea, whiche they name Baccales, betwene which and the Cape Delgado, there is diuers Ilāds peopled, very dāgerous to abord, bicause of the multitude of rocks that compasse the sayd Ilandes, & they are called the Ilands of Cortes. Some iudge them not to be Ilands but mayne lande, hangyng vpon the point of Baccalles. These places were first discouered by an Englishman named Sebastian Babat, who informed kyng Heury the seuenth, that by that waye he would sayle into the countrie of Catia, towards the Northe, and that by this meanes he woulde fynde spices and other thyngs as well as the kyng of *Portingal* dyd in the east *Indies*: Neuertheleſſe his mynd was to go to *Perou*, & *America*, for to people that cuntrie with Englishmē, but his purpose toke no effect. True it is ỹ he landed toward the coast of Irelād in ỹ north, 300. mē

The countrey of Baccalos.

The poynt of Baccales.

Baccales, a fish.

The Ilandes of Cortes.

A voyage by Sebastian Babat, Englishman.

where as bicause of the extreme colde the most part of his men dyed, thoughe it were in the moneth of July. And since Iames Quartier a Briton made thither two voyages, as he hym selfe shewed me in the yeare. 1530. and. 1535.

Of the lande of Canada, before named Baccalos, being discouered in oure time, and how the inhabitants liue. Ca. 75.

A voiage made by Sebastiã Babat and Iames Quartier into Canada.

FOr bicause that this countrey lying in the Northe was discouered in oure time, first by Sebastian Babat an Englisheman, and then by Iames Quartier a Briton, beyng well sene in nauigation, who toke vpon him the voyage at the commaundemente of the kyng of *France*, Francisce the first, I think it good therfore somewhat to write, the which semeth to me most worthie to be noted: although that accordyng to the order of our voyage homewardes, it ought to go before the next Chapter. Moreouer, that which moueth me so to doe, is that I haue not sene any that hathe treated otherwise, although to my iudgement the thyng doth merite it, and that I haue surely learned it of the sayd Iames Quartier. This lande being almoste vnder the Pole artike, is ioyned towarde the Weast to *Florida*, and to the Ilandes of *Perou*, and since is coasted by the west toward Baccalles, of which we haue spoken. The which place I think be the same, that those which lately haue discouered and named Canada, as it happeneth many times that some will giue name to that whiche is out of others knowledge, the which toward the east extendeth to the sea called Hyperbores, & on the other side to a mayne lande called Campestra de Berga, to the South-

How the land of Canade lyeth.

Cape de Loraine, or the land of Britõs

Southeaſt ioyning to this countrey. There is a Caape called *Loraine*, otherwiſe by them that diſcouered it, the lande of Britons, being nere to new founde lande, hauing not in diſtance aboue .x. or .xy leagues betweene them. This new founde land boꝛdꝛeth this hie lād, the which we haue named *Caape Loraine*, and towards the noꝛtheaſt betweene both lieth an Iland, which hath in compaſſe about foure leagues. The ſaid lād beginneth euen at the ſayd Caape towards the Southe, and extendeth eaſt noꝛtheaſt, and weſt Southweſt, the moſt part thereof extending to the lande of *Florida*, lying like an halfe circle, dꝛawing towarde *Themiſtitan*.

The lying of Caape de Loraine.

Now to return to Caape Loraine, of the which we haue ſpoken, it lieth to the lande towards the noꝛth, whiche is ranged with the ſea Meditarium, as *Italy* betweene the ſea Adriatike, and the ſea Liguſtike. And from the ſayd Caape going towards the Weſt, and weſt southweſt, the ſhoꝛe is to be ſeene about two hundꝛeth leagues, and all ſandie and ſilte, without any poꝛt oꝛ hauen. This region is inhabited with many people of an indifferent gret ſtature, very malicious, hauing moſt cōmonly their faces diſfigured & couered with vizards of red and blew, which colours they haue of certayne fruites: This lande was diſcouered by Iames Quartier a Bꝛyton, boꝛne at S. Maloes, in the yeare .1535. At that time beſides the number of ſhippes that he had, foꝛ the perfoꝛmaunce of his voyage, with certaine barkes, ſome with .60. and 80. men a piece, he ſought out this vnknowne countrie, vntill he came to a great & bꝛode riuer, to the which they gaue a name, in the whiche is founde very good fiſh, chiefly Salmons, and that great plentie: then they traded into ſo many places adiacēt with knines, hatchets, hookes and lynes to fiſhe with,

and such like, for Hartes skinnes and skinnes of other wild beastes, wherof there is great store. The wilde men of the countrey gaue them good entertainement, shewing them selues well affectioned towardes them, and glad of their comming, knowledge and amitie, and with their practise in bargainyng with them.

Chelogua, a ryuer.

After this, they passyng further, founde other people, contrary to the first, as well in their language, as in their maner of liuyng, the which people sayd that they came from the great riuer Chelogua, for to make war against their neighbors, which afterward was knowen of a truthe by James Quartier, who toke one of their skiffes with seuen men, wherof he reserued twaine, which he brought into *Fraunce*, and at his second voyage did carie them backe againe, and also they returned againe, and were made Christians, & ended their liues in *Fraunce*. Moreouer the sayde *Quartier* coulde not learne the maner of liuing of the first *Barbarians*, neither what commoditie is in their countrey and region, bicause that it was not before frequented nor traded.

Of an other countrey of Canada. Cap. 76.

An other region of Canada founde out by Quartier.

The amiable maners of these Canadians.

As touching the other part of this Region of *Canada*, where as remayne and inhabite the last wilde men: It hath ben since discouered beyond the sayd riuer of Chelogua, being more thã thrée or four hũdreth leagues by the said *Quartier*, wheras he foũd the countrey well peopled, as well in his second as first Nauigation: the people of that countrey is as obediente, and as amiable as is possible, & as familiar as though that alwayes they hadde bene brought vp together with

without any signe of yll will, or any other rigour. And there the sayd *Quartier* made a certaine hold or castle for to winter him and his, likewise for to defend them against the colde weather, the which there is very rigorous. He was very wel intertained, considering the time & seson: for the inhabitants brought them dayly boates ful of fish, as Eeles, Lampreys and others: likewise flesshe and venison, wherof there is great plenty. Also they are greate hunters, be it either sommer or winter with snares and otherwise: they vse a kinde of rackets sette together, with cordes of two foote and a halfe of length, and one foote broade, they were them on their feete in the frost and in the snow, chiefly when they go to hunt wild beasts, to ý end that in following of their chase their feet sinke not into the snow. These people ar clad with ý skins of these wild beasts, being corried & trimmed according to their maner. Nowe to take these beasts they wil assemble .x. or .xy. together, being weponed with iauelins or boare speares ý are .v. or .vj. foote long, and garnished at the ende with the horne of some harte, or toth of some other wild beast, the head wherof is at least a foote long, the which they vse in steade of yron, and Bowes and Arrowes, garnished wyth the same. Then they follow the soting of the Dære, and other wylde beastes in the Snowe, the whiche is common all the yeare long: and after that they haue founde out their trayne or sotyng, they wil plant their braunches of Cedre which is græne there all the yeare long, the which they plant in manner of nettes, and there they wil hide them being weaponed as before is shewed, so that the dære seing the græne boughes, drawe thytherwarde, and then they come forth, and cause the dære to quit and forsake that way,

A kinde of rackets.

The vse of these rackets.

How these Canadians doe chase the dere & other wilde beastes.

and enter into the deepe snowes euen vnto the belly, where as they can not easily runne nor goe: and so by this meanes they are taken and killed, and opened in the fieldes, and so being wrapt in his skin, they drawe him to their houses. And after this sort they brought them to the castle or hold that Iames Quartier did kepe both flesshe and skinne, selling them for no other recompese than knives hatchets, and other yron toles. Also I will not lette passe one thyng very singular, that is, when that these people are sicke either of an ague, or any other inward disease, they take the leaues of a certaine tree, which is lyke to a Cedre, with the whiche they make a water that they drinke, so that there is no disease, be it neuer so festred in a mans body, but that this drinke will heale within .xviii. houres, which also Christians haue tried, and haue brought the plantes therof into this countrey.

What religion these Canadians vse with their lyuing, and how they resist the cold. Ca. 77.

Howe these Canadians marrie.

THese people in their liuyng and gouerning do not farre differ from the lawe of Nature, their matrimonie is, that a man may haue two or three wiues withoute any other solemnitie, as the *Americans*, of whiche we haue alreadie spoken. Of their Religion, they kepe no meane, nor ceremonie in worshyppyng or prayng to God, sauyng that they contemplate the newe Mone, called in theyr language Ostannaha, sayeng that Andouagny dothe so call it, and then causeth it to spreade by litle and litle. Moreouer, they doe beleue, that there is a Creator more greater than the Sun or the Mone, and that hath all vnder his power,

Ostannaha.

and

and it is he whome they call Andouagny, and yet they neither knowe what waye to inuocate nor call vpon, to prayse to him, nor to worshipp him, although that in some partes of *Canada*, they worshipp Idols, and wyll haue them sometimes in their lodgings aboue fortie or fiftie, the which was shewed me of a truth by a *Portingall* pylote, the which did on a time visite two or three villages or hamlettes with the lodgyngs of the inhabitants. They beleue that the soule is immortall, and that if a man doe euil, when he is dead, a byrd beareth awaye his soule: Contrarywise, if that they doe well, the soule goeth into a place condecorate wyth goodly faire trees and floures, where as there are birds singing melodiously: of the which the lord of the countrey of Canada dyd informe vs, beyng named Donacoua Aguanna, who dyed in *Fraunce* a good Christian, and spake good frenche, for he had ben kept there foure yeres. And for bicause that I will not be tedious in this history of these Canadians, ye shal note that these people vniuersally are afflicted with continuall colde, bycause of the absence of the Sunne, as ye may wel vnderstande, they inhabite in certaine villages and hamlettes, made like to halfe a circle, in greatnesse twentie or thirtie paces, and ten of breadth, couered with barkes of trees, & some with reedes. And God knoweth whether that the colde doth greue them, hauing suche yll lodgings, yll couered, and worse holden vp, so that many tymes the pillers with that which vpholdeth the house, for the waight of the snowe that most commonly lieth vpon the house falleth down: yet notwithstanding this extreme colde, they are mightie strong and vnreasonable great trauailers. Also all the people that dwell Northe are the lyke some more and some lesse,

Andouagny, a God of the Canadians.

The opinion of the Canadians as touching the immortalitie of the soule.

Donacoua Aguanna, king of the Canadians.

The extreme colde of the countr y of Canada.

The Canadians lodgings.

Why the people toward the north pole are more courageous and hardie than those toward the south

euen as those that dwell towarde the Equinoctiall and south pole, are contrary, bicause ỹ the vehement heate of the aire draweth out the naturall heate, so that they are only hot without and cold within: the others haue their naturall heate enclosed, & prouoked to kepe in, bicause of ỹ outward cold, which maketh them strong, stoute and valiant: for the force and facultie of all the parts of the body, dependeth of this natural heat. The sea that is aboute thys countrey is frosen, bicause that it is so farre from the Sun, which from the east to the west, passeth through the midst of the worlde: And the greater that the naturall heate is, the better is a mãs appetite, and the better doth he brooke and digest meates: so that these people towards the north eate more and haue a better stomacke than those in other parts: for the which cause oftentimes there is in *Canada* Famine: also for that their fruits, rootes, and other thinges, wherwith they sustaine them, is frosen the moste part of the yeare, likewise their riuers. We haue shewed how that they couer their houses with barkes of trees: also they make boates to fish in, both for the salt water and the fresh. Those of the lande of *Labrador* their neighbours, the which lande was discouered by the *Spanyardes*, thinking that by this coast they might finde a way more nérer to sayle to *Moluques*, wheras spices are in lyke maner subiecte to these coldes, and they couer their lodgyngs with the skynnes of fishes and of wylde beastes, as also do other *Canadians*. Furthermore the sayd *Canadians* liue together in common as doe the *Americanes*, and they labour and worke ech one that whiche he can do. Some make pots of earth, others platters, dysshes, spones, and other thyngs of woode, others bowes and arrowes, baskets, panniers and

A sea that is froken.

Oftentimes there is famine in Canada and why.

The countrey of Labrador founde out by the Spanyards.

How they labour the earth

and other apparell of the skinnes that they doe vse to weare to couer them from the colde. The women they labour the earth, and tourne it with certaine instruments of stones made long: and they sow graine, specially *Myll* as great as peason, and of diuers colours, the which they plante as we do Melons & gourdes, the stalke groweth like to Suger Canes, bearing three or foure eares, of which there is alway one more greate than the other, in manner like to our Artichokes. They plant also flatte Beanes, as white as snow the which are very good, there are of that kind both in *America*, and in *Peron*. They haue also good plentie of Cucumbers, the which the eate roasted in the imbers as we doe Peares and Wardens. Furthermore there is a litle sede very small like to Marioram sede, which bringeth forth an herbe somwhat great. This herbe is maruellously esteemed: also they drie it in the Sunne, after that they haue gathered a greate quantitie, and customably they hāg it about their neck, being wrapped in leather with a kinde of thorne, hauing a hole in one end, where as they put an end of this herbe, being this dried, which after that they haue rubbed it a litle betwene their hāds, they put it to the fire, & so receiue the smoke by the other end of ỹ horn into their mouths and they take therof in such quantitie, that it cometh forth both at the nose, and at the eyes. And after that sorte they parfume them all houres in the daye: The people of *America*, doe parfume them after an other maner, as we haue before shewed.

Myll.

White beanes.

Cucumbers and how they vse them.

A kinde of herbe.

The vse of this herbe is parfume.

Of these Canadians apparel, how they weare their haire, and howe their treate their children. Cap. 78.

These

The Canadians clothing.

THese Canadians hauing much more ciuilitie thã ỹ inhabitants of *America*, know the meane how to couer and cloth themselues in beastes skins with their haire being trimmed after their manner, whereof wœ haue here before spoken, peraduenture being constrained bicause of the extreme colde, and not otherwise, whiche occasion being not shewed to others that inhabite *America*, causeth them to remaine naked without any shame ons of an other. And yet the men of Canada, are not altogether clad, but only wrapped in these rough and heary skins like to an apron for to couer the shamfast parts of nature, bringing it betwixt their legs, & buttoned with buttons, on both the thighs, & thẽ they gird them with a brode girdle, which couereth all their body, and they haue their armes and legs bare, sauing that vpõ th isthey wear a long cloke with furred skinnes, sowed so wel together, as if some master furrier or skinner of our countrey had thereto set his hand. Their clokes are made of Badgers skins Beares skins, Parterns, Panthers, Fores, Hares, Ratts, and Coneys, & other skins corryed after their maner with haire & al: which to my iudgemẽt hath caused this argument, that some think ỹ the wilde men ar all hearie. Some writers haue set out that Hercules of Lybia, comming into *France*, founde the people liuing almost like to the wilde men that are as well in the east *Indies*, as in *America*, without any ciuilitie, & the mẽ went almost al naked. Others were clad with beasts skins of diuers colors. Such was the state and condition of the first humaine kynde, being at the first rude & altogether out of frame, vntill ỹ by succession of time necessitie hath cõstrained mẽ to inuẽt many thinges for ỹ preseruation and maintenance of their life.

The auncient Galles in the time of Hercules wer like to wylde people.

Well

Well now the poze wylde men wonder at our apparell, of what and howe it is made, demaundyng what trées beare suche things? as was demaunded of me in *America*, thinking that woll dyd growe on trées, as doth their cotton: The vse wherof was long time vnknowne: And as some writers doe affirme, the firste vse thereof came from the Athenians, and by them it was first put in vze: others haue attributed it to Pallas, foz bicause that woll was vsed befoze that *Athens* was builded. Foz this cause the *Athenians* haue greatly honozed and wozshipped the goddesse Pallas, foz that they haue receiued of hir this greate benefite. And by this may be known that the sayd *Athenians* and other people of *Grecia*, doe clothe them selues with skinnes like to these Canadians, and to the similitude of our first parentes Adam and Eue, as witnesseth Saint Hierom, leauing an example to all his posteritie foz to vse the like, and not to go naked. Foz the which thing we can not giue sufficient prayse and thanks to God, the which of his prouidence farre aboue all other partes of the wozlde, hath shewed fauour to our *Europe*. Now there resteth to shewe how they weare their haire, the which is otherwise than the *Americanes* vse. These people as well men as women haue their haire black and verie long: and they haue this difference, that the men haue their haire trussed on their heades lyke a hozse taile, with certaine pinnes of woodde, that keepeth it trussed, hauyng besides to couer their heads a Tygres skynne, oz of a Beare, oz some other wylde beast: so that to see them attired after this sozt, ye would iudge them to be some stage players: foz that they loke mozelike to the picture of Hercules, that the auncient *Romanes* were wont to make foz their recreation and pleasure,

The vse of wooll, and by whome it was inuented.

How these Canadiens weare their haire.

sure, and as he is set out nowe a dayes, than like any other thing: Others there are that couer their heads, and girde their bodies with marten sables, beyng so named by the name of the religiō that is vsed in those partes, where as this beast frequenteth, the whyche Furres we estéme very precious and riche, bicause they are rare and scant, and therfore these skins with vs are for princes and great lordes to weare, for they are very scant. The Canadians haue no beards no more than those of Bresseill, for they shaue it of as sone as it buddeth. As touching the women, they are clad wyth Bucke skinnes, beeing trimmed with the haire after their maner: and being therewith wrapped or couered they girde or bynde them selues wyth a girdell, that goeth thrée or foure tymes aboute, hauing always one arme and one pap or brest out of the skinne at libertie the which skin couereth one of their shoulders, cōming crosse their bodies like a pilgrims scrippe. Moreouer these women of *Canada*, weare hose of tawed lether, being well made after their maner, and painted or coloured with certaine herbes or fruites after their maner, their shoes are after the same sorte. They obserue matrimonie faithfully, eschuing adulterie, and hating it aboue all things. True it is, that these men haue .iij. or .iiij. wiues, as we haue before shewed: the kyng of that cuntrey may haue as many wiues as he wil, they name him *Agahanna*: the maidēs of that cuntry are not hated bicause they haue shewed pleasure to yong men before that they haue ben maried (as they do in *America*, and therfore they haue certaine houses in their villages, where as the men and women mete, being separated from the yong men & maidens. Women that are widowes do neuer marie again, after the death of their

The clothyng that the wiues of Canada vse to weare.

Howe the Canadians marry

Agahanna.

their husbands, but liue in sorow the rest of their life, and haue their face all blacked with the dust of coales mingled with trayne oyle, with their haire hanging al about their face, and not trussed vp behind, as ỹ others vse: and after this sort they go euen to their death. As touching the vsage of their yong children, they wrap them in. iiij. or .v. marterne skins being sowed together, and then they haue a certain holow thing of wood which cõmeth betwene their legs without hurting thẽ in which the childe maketh water, & fileth, so that he neuer fileth nor toucheth his body, nor yet the skinnes that he is wrapped in. And this thing or gutter that is betwene their legs, is made of some tender and thinne barke of a tree. If this people were nerer *Turkey*, I wold thinke they had lerned this of the *Turkes*, or else that they had taught it them. I will neither saye nor iudge, that these wilde men thinke it to be sinne, that their children shold weat them with their vrine, as the superstitious nation of the *Turkes* do, but rather for a ciuilitie that they haue aboue others. And by this may be knowne how much these pore brutish people do excell others in honestie. They plante or set a planke of wood for the childe bicause of the inferiour extremitie pointed into the earth, and the childe shall stand or lye vpright to sleape with his head hanging downe.

How they vse their children.

A superstition vsed by the Turkes.

Howe these people make warre. Cap. 79.

AS these people seme almost to haue like maners and vsage, as other barbarous people haue: also there is no nation more prompt & readie to make warre one with a nother thã they are, & that vse their feates of warre most likest vnto them, onely certaine things excepted. The *Toutaniens*, the *Guadelphes*, and Chico-

The Canadiãs are warlike people.

Toutaniens enimies to the Canadians.

Chicorins, make warre commonly against the Canadi-
ans, and other straunge people that descende from the
Of Ochelagua and Seguana. great riuer of Ochelagua and Saguena, which Riuers
are verie faire and great, bearing very good fishe, and
that great plentie. Also by these riuers ye may enter
aboue thre hundreth leagues into the countrey, and
also into the land of theyr enimies with small boates,
bicause of the rockes. And the olde people of the coun-
How they pre pare them to make warre. trey say, that they which were minded to folow these
two riuers, they should in a fewe monethes (for so they do
recken) finde diuers kindes of people, and abundance
of gold and siluer: besides this, these two Riuers being
separated the one from the other, they mete and ioyne
together in one place, and being thus together they en-
ter farre into newe *Spayne*, for they border one another
as *Fraunce* doeth and *Italie*. And therefore when that
they haue warre in *Canada*, theyr greate *Agakanna*,
which is as much to say, their King or Lord doth com-
maunde all other Lords vnder his authoritie, for euer-
y village hath his superior, that they make them rea-
die to come before him in their best araye, with men,
victuals and munitions of warre, as their custome and
maner is to doe: and then euery one will make them
selues readie to obey their lordes commandement: and
so they will come together on the water with their li-
tle barkes and skiffes, made of the barkes of trees, as
they doe in *America*, and in other places. When the as-
These Canadiens vse feates and policie in their warre. semblie being made, they goe to seeke their ennimies:
and when they knowe that they shal mete them, they
put them selues in aray to giue the onset, in as good or-
der as is possible, with many feats and policies, accor-
ding to their custome. If that they tarry at home for
their enimies, they fortifie their lodgings with certain
pieces

pieces of wode, fagots and braunches, being daubed or smeared with the grease of a Seawoulf, or with some other poyson, to the ende that they may poyson their enimies, if that they come nére, the which they set on fier, from the whiche procedeth such a thicke blacke and dangerous smoke to smel on, bicause of the extreme stincke, that it killeth those that smell it, and besides this it so blindeth their enimies, that they cannot sée one another. And they vse such a policie with this smoke, that what winde so euer bloweth, they will cause it to flye towards their enimies. Lykewise they vse to make fishes of the leaues of certayne trées and of hearbes, the which being dried in the Sunne, they mingle amongste these fagots and braunches, then they set fire thereon, when that they sée their enimies comming a farre of. After this sorte they did defende themselues against the firste Christians that discouered their lande, doing their good willes with certayne of the forelayde grease to set fire on their ships: but they were enformed of this enterprise, and therefore they gaue such order that the *Canadians* were preuented. Neuertheleste as I was enformed, these poore wilde men had not conspired this enterprise, but iustly and in a good quarrell, considering the wrong, that they had firste receiued of others. For our men being descended a land some yong men among them for their pleasure, moste wicked and foolish, vsing themselues more lyker Tyrantes than Christians, dyd cut of bothe Armes and Legs of some of these poore people, bicause that they wouldo proue whether their swordes would cut well or no: And yet the poore people receiued them gently. And for this occasion they haue not permitted since any Christian there to abode nor set foote on lande, neither yet to trade or traffick as by experience hath ben knowen. Now to our purpose,

Another policy

How these Canadians march in the warre.

pose: these *Canadians* set forwarde in the warre foure and foure, and when they are redy to ioyne battell, they make a great noyse with exclamations and other fantasies, euen like to the *Amazones*, of which we haue spokē, for to giue feare and dreade to their enimies, they carry many standards made of braunches, being decked with Penons and Swans fethers. Their drummes are of certayne skins being borne of two men, and one commeth behinde and layeth on with two stickes, as harde as he can, their flutes are made of the shanke bones of a bucke, or some other wilde beaste. And after this sorte the *Canadians* fight, with Bowes and Arrowes, rounde Clubs of woodde, foure square Staues, Launces, Morispikes, and others, the which are headed with bones in stede of Irō & steele. They vse also targets, & some of them vse to haue and weare a copse made of a thicke Beares skin for the defence of their heades, ye shall note that the elders in times past vsed as the wilde men doe to fight with their fistes, spurne with their fete, to bite with their teth & to pull one another by the hayre with such like. And since they vsed stones in their fight, the which they threw one at another, as it appeareth in the holy Byble. Furthermore Heroditus, in his firste booke speaking of certayne people, that fought with Staues and Clubs, saith that the Virgins of that countrey had a custome to fight euery yeare with stones and Staues one agaynst the other, in honor of the Goddesse Minerua, on that day that was celebrated to hir. Also Diodorus in his firste booke sayeth, that clubs and Lyōs skins were good for Hercules to fight with, for before that tyme other Armors was not vsed. Who so euer will reade Plutarchus, Iustinus and other Authors, shall finde that the Ancient *Romaynes* did fight naked: the men of *Thebes* and the *Lacedemonians*, did re-

A kinde of Drummes that they vse.

Howe they vse to fight.

Howe our elders in times past vsed to fight.

Heroditus.

Virgins vsed to fight one with another at the feasts of the Goddesse Minerua.

Diodorus.

The Anciēt custome of the men of Thebes & Lacedemonians in fighting.

uenge

uenge themselues of their enimies with staues & clubs of wode. And ye shall note that the people were then as hardy as they are at this day, and yet they were naked, hauing no more clothing thā the *Canadians* haue of their skins, and they are also destitute and know not the feats & policies of warre, with the which these *Canadians* can shifte and helpe themselues. Wel these people of *Canada*, do not with their enimies as the *Americans* do, the which eate them (but that which is much more tolerable) but if that they take any of their enimies or otherwise remayn victors, they pull the skin quite ouer their eares and then drie it, and so they carrie it into their countrey, shewing it with greate glorie to their wiues, friends and olde people, which for age cannot go to the warres in signe of victorie. To conclude, they are not so prone to make warre, as those people of *Perou* and *Breſsill*, peraduēture bicause of the difficultie that the frost and snow causeth, with inconueniences that they haue in those partes.

How these Canadians treate their enimies.

Of Mynes, precious Stones, and other secretes that are founde in Canada. Cap. 80.

The goodnesse of the countrey of Canada.

The land and countrey of *Canada*, is faire and vnder a good clymate, and very good of it self, excepting the vntemperatnesse of the ayre, the whiche doeth hurte it as ye may easily coniecture, it beareth many trées and fruites, the which we knowe not with vs. Among the which there is one trē of the greatnesse and lyke to one of our greate nut trées that we haue, the whiche hath remayned a greate tyme vnprofitable and not knowne, vntill such tyme that one by chaunce cutte hym, and then there ranne forth a Iuyce, the whiche was

The iuyce of a tree hauing a taste like good wine.

founde to haue so good taste and as pleasant, as the beste wine in *Fraunce*: also it was so iudged by our men that then tasted thereof, euen the Captayne with certayne Gentlemen of his company, and at that tyme they gathered of the sayd Juice aboue fiue or sixe pots ful. Therfore iudge you if that the *Canadians* since that tyme haue not made great store thereof, seeing that it is so good and excellent to drinke. This tree in their language is called Cotton. Also there is another almoste vncredible to those that haue not sene it. There is founde in *Canada*, many places and countreys that beare very good vynes, euen of their owne nature, growing out of the earth, without mans labor, bearing great quantitie of Grapes, faire great and good for to eate, but yet I know not whether that the wine be good or no. It is not to be doubted, but that those that first did discouer this land, found these things very strange. In this countrey is goodly hils and valeys, and in these hye hills and mountaynes be founde certayne stones, being in weight and colour like a golde mine, but whē it was tried, it was found good, for it brake & turned into ashes. It is not vnpossible, but that in those places may be founde mynes, as good and as perfect, as those of *Perou*, if that the grounde were vndermyned. As touching mynes of Iron and Brasse, there are store. Moreouer there are stones made and fashioned lyke to a Diamond, whereof there are some in the valleys, and others in the hills. They whiche firste founde them, thought to haue bene made rich for euer, thinking that they were perfect Diamonds, wherof they brought home a greate number. And from thence came this prouerbe or common worde, (it is a Dyamond of *Canada*) it is lyke to the Diamonds of *Calicut*, and of the Easte *Indies*. Some say that these Diamonds are a kind of fine

Cotton a tree. Naturall vine rootes in Canada.

Stones like in colour to a mine of golde.

Mynes of Iron, and mynes of Brasse.

Diamonds of Canada.

A Prouerbe.

Cri,

Cristall, of the which I can giue no other conclusion, but to say as Plinie sayeth, that Cristall procedeth of Snow and water, that is exceedingly frosen, therefore in those places that are subiect to frost and snow, it may be made that some parte thereof by processe of tyme conuerteth, and turneth lyke to Cristall. Solon, thinketh this opinion to be false, that Cristall shoulde not engender of snowe, for if it were so, it shoulde be founde onely in colde places as in *Canada*, and in other colde countreys, but the experience sheweth the contrarie as appereth in the Iland of *Cypris*, *Rhodes*, and in many places of *Egypt*, and of *Grecia*, as I my self haue sene when I was there, that there was founde, and is founde at this present great plenty of Cristall, by the whiche argument we may iudge, that Crystall commeth not of frosen water, considering that in those countreys of whiche we speake, the heate is more behement (yea without comparison) than in *Canada*, whiche countrey is afflicted with continuall colde. Diodorus sayth, that Crystall is engendred of pure water, and not frosen together by colde, but rather dryed by behement heate. Notwithstanding the Cristall of *Canada*, is more resplendent and more finer than that of *Cypris* and other places. In times past the Emperours of *Rome* did greatly esteeme fine Crystall, and therewith caused their vessels to be made wherein they did eate. Others made therewith similitudes the whiche they kept closed in their closets and treasuries. Lykewise the Kings of *Egypte*, in those dayes when the great Citie of *Thebes* flourished, dyd beautifie their sepulters with fine Crystall, the which was brought from *Armenia* the greate, and from the coaste of *Syria*, and of Crystal was the pictures and images of Kings made to their lykeneese, for to remayne as they thought and to be in

Opinions on the creation of Crystall.

Solon.

Diodorus Crystal of Canada.

How greatly Cristall was esteemed in tymes past of the Ancient Emperours of Rome, and to what vse it was put.

perpetuall memorie. By this ye may se how much Cristall hath ben esteemed, and to what vse it was employed. And now a dayes it is bestowed to make cups & vessels, a thing greatly esteemed, if that it were not so weake. To conclude, in *Canada* is founde great store of *Iasper* stone and *Casidonies*.

Iasper stones & Casidonies.

Of Earthquakes and hayles to the which this countrey of Canada is very subiect. Cap. 81.

The countrey of Canada is subiect to earthquakes, & why.

THis Region of *Canada* is greatly subiect to earthquakes and to hayles, and therefore these poore people being ignorãt of natural things, yea much more of heauẽly things, are greatly afrayd, although that these things are common, they think that these things procede from their Gods, for that they haue offended them. Notwithstanding, earthquakes commeth not but of windes that are shut in in certayn crasses of the earth, the which by greate power causeth it to shake, as in lyke manner it causeth many times great trées to shake, yea and bloweth them vp by the roles, of the which Aristotle doth shewe.

Hayle rise in Canada.

As touching hayle, it is not to be maruelled though it be rise bicause of the vntemperatnesse and vnconstancie of the ayre, being very colde in this Region, bicause of the distãce of the Sunne, the which commeth no nérer than when it commeth to our Tropicke. And therefore the water that falleth from the Firmamẽt is alwayes frosen, bicause that the aire is alwayes colde, and therefore it is alwayes haile or snow. Now these *Canadians* when that they fele such incommodities, for the affliction that they receiue, they kepe thẽselues in their houses with certaine domestical beasts that they nourish. And there they make

their

their mone to their Idols, whose forme and lykeneſſe is not much vnlike to the fabulouſe picture of Meluſin of *Luſignam*, being halfe a Serpent and halfe a Woman: for the heade of their Idoll with hir haire repreſenteth according to their brutiſh maner a woman. And the reſt of their body is lyke to a Serpent. The which may cauſe Poets to fayne that Meluſin was their Goddeſſe. The earthquakes be dangerous, although the caſe be euident. Seeing that we are come to ſpeake of earthquakes, we will ſhewe thereof one word, according to the opinion of naturall Philoſophers, with the inconueniences that followe. Thales Mileſius, one of the ſeuen wiſe men of *Grecia*, ſayde that water was the beginning of al things, and that the earth floting in ỹ middeſt of this water was in a continuall quaking, ſometymes more, and ſometymes leſſe. Of this ſame opinion was Democrites, and ſayde furthermore, that the water vnder the earth being burſt out by rayne, coulde not bicauſe of his exceſſe quantitie, be contayned in the vaynes and compaſſe of the earth, but cauſed theſe earthquakes, and of this procedeth the Springs and Fountaynes that we haue. Anaxagoras ſayd, it was fier the which coueting (as it is his nature) to riſe hye and to ioyne with the fier Elementarie, cauſeth not onely this quaking, but certayne openings, goulfes, and ſuch lyke in the earth, as we may ſée in certayne places, and confirmed his opinion in that the earth burneth in certayne places. Anaximines doeth affirme the earth it ſelfe to be the cauſe of this quaking, the whiche being opened bicauſe of the exceſſiue heate of the Sunne, the ayre entereth in greate quantitie, and with vyolence, the whiche after that the earth is cloſed agayne, hath no iſſue: And by this meanes

Earthquakes are dangerous.

The opinion of ſome Philoſophers as touching earthquakes.

What the wind is.

the belly of the earth beginneth to moue, & this causeth the earthquake. The which semeth more to agree with reason and trueth than the others, according as we haue following Aristotle, also that the winde is no other thing than an ayre that riseth rangingly. But leauing these opinions of naturall causes and of earthquakes the which may come by other reasons only by the permission of the most highest vnknowen to vs. The inconueniens and mishaps, that come thereby, is ouerwhelming of Towns and Cities as happened in *Asia*, of seuen Cities in the time of Tiberius Cæsar, and of the *Metropolitane* Citie of *Bithinie*, during the raigne of Cõstantinus. Many also haue ben swallowed vp by the earth, and others drowned with waters, as was *Elicea* and *Aura* at the ports of *Corinth*. And for to be short, this earthquake commeth sometimes with such vehemence that beside the inconueniences afore shewed, it maketh Ilandes of mayne land, as it hath done *Sicily*, with certayne places in *Siria* and others, it ioyneth sometymes Ilandes to mayne land, as Plinie saith, to be happened of those of *Doromscia Parua*, in millites. In *Africa* many playnes and valleys are at this day turned to lakes and riuers. Also Seneca sheweth that a flocke aboue fiue hundreth Shepe and other beastes and foules were on a tyme swallowed vp and lost by an earthquake. And for this reason the moste parte kepe them by the Riuers sides for to eschewe this earthquake, being taught by experience and not by reason, that marish grounde and wet places, are not so subiect to earthquakes, as the mayne and the hye lande, and therefore this reason is very easy to those that vnderstãd the occasion of the earthquakes before alleged. And for this cause the riche and renomed temple of Diana in Ephesus, the which continued more than two hundreth yeares,

The inconueniences that folowe earthquakes.

Seneca.

peares, being so strongly edified that it meriteth to be in the number of one of the spectacles of the world, was set on piles of woode in a marishe place, for because that it should not be subiect to Earthquakes, until such time as one Heluidius, or as some terme him Eratosthenes, being foolishly minded, for because that he would be knowne, and that his memorial might be shewed, did set it on fire, and consumed it to ashes. Also for this cause the *Romains* had edified a Temple to Hercules, by the riuer of *Tyber*, and there they did pray and offer sacrifices. Nowe this earthquake is so behement and contagious in *Canada*, that within. v. or. vi. leagues of their houses within the Countrey, there shall be found more than two thousand trees ouerthrowne to the earth, as well on hils as on valeys, rockes ouerthrowne one vpon an other, the ground to sinke and to be swalowed vp, and all this hapneth not, but of mouing and stirring of the earth. The like may happen to other Countreys that are subiecte to earthquakes. Thus much thought I good to speake of earthquakes, without straying farre from our matter.

Why the Téple of Diana was edified on a marish ground.

Earthquakes in Canada very violent.

Of the Countrey called New found land. Cap. 82.

AFter that we were departed from the heigth of the gulfe of *Canada*, it behoued vs to passe further, keeping our course right North, leauing the lande of *Labrader*, and the Ilands called the Ilands of Denils, and the *Cape* of *Marco* distant from the line. 56. degrées, we coasted on the left hand the Countrey that is named *Newe founde lande*, the which is very colde, and therfore those that did first finde it out, made there no long abiding, nor those neither that goe thither oftentimes for fishe.

The Ilands of Denils.

Cape de Marco

Newe found lād a very cold countrey.

fishe. This new found land is a region, that is one of the farthest partes of *Canada*, and in the same land there is found a riuer, the which because of his breath and length semeth to be almost a Sea, and it is named the riuer of the three brethren, being distant from the Ilands of *Esores* foure hundreth leagues, and from *Fraunce* nine hundreth: it separateth the Prouince of *Canada* from this New found land. Some iudge it to be a narow Sea, like that of *Magellan*, by the which ye may enter from the West sea, to the South sea. Gemafrigius, although he was expert in Mathematike, hath herein failed & erred, for he maketh vs beleue, that this Riuer of which we speake is a straight, the which is named Septentrionall, and so hath he sette it out in his Mappa Mundi. If that which he hath written be true, in vaine then haue the *Portingals* bene, and *Spanyards* to seke a new straight distant from this, aboue. 3000. leagues, for to enter into the South sea, to goe to the Ilands of *Moluques*, where as the spices are. This Countrey of New found land is inhabited with barbarous men, being clothed in wilde beastes skinnes, as are those of *Canada*: this people is very frowarde and vntractable, as our men can well testifie that goe thither euery yeare a fishing. They that dwel by the Sea, liue with little kinde of other meate than fishe, which they take in the sea, wherof they take a great multitude, & chiefly sea Wolues, of which they eate the flesh, which is very good. With the fat of this fish, they make a certaine Oyle, that after it is come to his perfection, hath a redde colour, which they drink at their tables as we do wine or bere. Of the skin of this fish which is frōg and thick, as if it were of some wild beasts, they make clokes & garments according to their maner, which is a meruelous thing, that in a element so moist as that is, which is moist of it self, cā be norished a beast or fish, that hath the skin

Oyle of the fat of fishe.

skin hard and dry, as beasts of the earth haue. Likewise they haue other fishes that haue hard skins, as ỹ Grampas & the Dog fish and others with strong shels, as Torcels, Oysters, Muscles, & suche like. Besides this, they haue great plenty of other good fish bothe smal and great, of which they liue daily. I maruell that the *Iewes, Turkes, Grekes*, & many other natiõs in the East eat no Dolphins nor of many other kinde of fishes, that are without shell, as wel in the sea as in fresh waters, which maketh me to iudge that these people are more wiser & better aduised to finde the best in meats more delicate, than whereas are *Turks, Arabians*, and other superstitious people. In these parts there is also found Whales, (I meane in ỹ the sea, for such fish neuer cometh toward the shore) to liue with such little fish. Notwithstanding, the fish that the Whale doth most commonly eate, is no greater than a Carpe, a thing almost incredible considering hir greatnesse, the reason therof as some say, is for bicause ỹ the whale hath but a litle throte in cõparison of ỹ greatnesse of his body, & therfore he cannot deuour a greater fish. The which is a wonderfull secrete, & vnknowne as well to our elders as to vs, although that they haue treated of fishes, the female hath but one põg one at a time, which she bringeth forth as a beast of ỹ earth without egge, & that which is more wõderful, she giueth suck to hir põg one after ỹ she hath brought it forth. And therfore she hath (as rothers vnder hir belly vnder ỹ nauel, which no other fish hath, neither in the sea nor in fresh water, but only ỹ sea Wolfe, as witnesseth Plinie. This whale is dangerous to mete on the sea, as the *Bayones* cã wel tel by experiẽce, for they vse to take them. To the purpose, ye shall note when that we wer in *America*, some Marchantes ship ỹ passed from one lãd to another for marchãdise was ouerthrown, & all ỹ was within hir lost by a whale ỹ touched hir wt hir tail.

The superstition of diuers nations in Leuant.

With what fish the Whale liueth.

Plinie sheweth that a Whale is dangerous on the sea to mete.

In

A fishe that is perpetuall enimie to the Whale.

In the same place wheras the Whale frequenteth, there is found moste commonly a fishe that is his mortall enimie, so that if she meete the Whale, she will pricke the whale vnder the belly, which is the softest and tenderest place, with hir tong that cutteth like a Barbars rasor; so that he being thus hurt, cannot saue himself, but that he dieth as the inhabitants of Newfound land do shew; and the common fisher men. In this Sea of Newe found land, there is a kinde of fishe that the people of the countrey call *Hehec*, hauing a bil like a Popengay, and other fishes with shell. There is found in the same place great store of Dolphins, that shewe themselues many times aboue water, leaping and floting, the which some iudge to be foreshewings of tempests and fowle weather, from the part or coast that they come from, as Plinie sheweth, & Isidorus in his *Etymologies*, which I haue also knowne by experience, the which is more surer than the witnessing either of Plinie or of any other. Some haue written that there is fine kindes of signes and foreshewings of tempests and stormes on the Sea, as Polybius being with Scipio Aemilian in *Affrica*. Furthermore, there are great plenty of great muscles: and as for beastes of the earth, there are a great number very wilde and daungerous, as great Beares, the which are almost all white, and bisides beastes, there are foules of the aire, of which the fethers are all white, the which I thinke happeneth bicause of the extreme coldnesse of the Countrey: but these Beares which I spake of, are day and night about the houses of this people, for to deuoure their Oyle and Fishe. As touching these Beares, although that we haue treated thereof at large in our Cosmographie of *Leuant*, yet notwithstanding we will speake somewhat thereof by the way, howe the inhabitants of the Countrey take them,

Hehec a fishe.

Foreshewings of tempests. Isidorus.

Straūge beasts.

them, being afflicted with ỹ importunitie that they make them. Therfore they make certaine pittes in the ground very deepe, nere to trees and rockes, and then they couer them finely with leaues and braunches, and this they vse where as are hiues or multitude of Hony Bées, which these Beares seeke and follow with all diligence, & thereof they are very desirous, not only so much for to fil them therewith, but for to heale their eyes, the whiche they haue naturally blemished and all their braine: also that being stinged with these Hony Bées, there falleth from them a bloud, specially from the head, wherby their paine is eased, so that they are comforted thereby. There is also seene a kinde of great beastes like to Buffles, hauing hornes very great, their skin is grapishe, of which they make garments, and of many other beasts, whose skins are very riche. This Countrey is full of hils and mountaines, and very barraine, as well for because of the vntemperatenesse of the aire, as of the condition of ỹ lande small inhabited, and ill tilled. As for birds, there are not found suche quantitie as in *America*, or at *Peron*, nor yet so faire. There are two kinde of Egles, of which the one kinde keepeth the waters, and liueth onely with fishe, chiefly with shell fishe, the which she taketh vp, and flieth into the aire, and so letteth it fall, and breaketh it, for to get the fishe out: this Egle maketh hir nest in great hie trées by the sea side. Also in this Countrey there is many faire riuers, and a multitude of good fishe. This people prepareth for nothing, but that which is needefull to sustaine nature, so that they are not curious in meates, for they goe not to seeke any thing in farre Countreys, and yet their nourishment is healthsome, and therefore they know not what sickneſſe meanes, but they liue in peace and in continuall health, so that they haue no occasion

Two kindes of Egles.

to

to conceiue enuie one against an other, bicause of their goods and patrimonie: for they are in a maner all equall in goodes and riches, being in one mutuall contentation and equalnesse in pouerty. Also they haue no place ordained for to minister iustice, for bicause that among them, they do nothing worthy of reprehension. They haue no lawes no more than the worthy *Americanes* & other people, but only the law of nature. The people that dwell toward the sea as I haue shewed liue with fish, and others that are farre from the sea, are content with fruits of the earth that commeth forth, the most part without labour of mannes hands: and after this sorte liued the people in the first age as Plinie witnesseth: also we sée in our dayes how the earth bringeth forth fruit without labor. Virgill sheweth that the Forest *Dodana* began to die bicause of his age, or else for bicause that it could not satisfie the multitude of people that then did multiply, and therefore they began to labor and till the earth, for to receiue the fruits therof for the sustainmēt of their liues, so that they began husbādry. Moreouer these people make not warre vnlesse that their enimies come to sēke them, & then they put them al to defence like to the *Canadians*, their instruments that giue men corage to fight, are beastes skinnes spread in maner of a circle, which serueth them in steade of drummes, with flutes of bones of Dére like to the *Canadians*, if that they perceiue their enimies a farre of, they will prepare to fight with their armors and weapōs which are bowes and arrowes. And before ỹ they enter into battell, their principall guide the which they honour as a King, shal goe the first, being armed with faire skins and fethers, sitting on the shoulders of two mighty men, to the ende that euery one should sée him, and know him also to be ready to obey him, what so euer he shall commaund.

In his. xvj. boke of his naturall history.

Virgill Foreste of Dodona.

Howe the men of Newe found land do warre.

maund. And when they obtaine victory, he shall lacke no honor, & so they returne toyfull to their houses with their banners displayed, which are braunches of trées garnished with fethers of swannes wauering in the aire, and bearing the skin of the face of their enimies spred in litle circles in token of victorie. Strange báners

Of the Ilands of Essores. Cap. 83.

THere resteth now nothing of all our voyage, but to speake of certain Ilands that they call *Essores*, which we coasted on the right hand, not without great dãger of shipwracke. For. iij. or. iiij. degrées beyond, and on this side there bloweth alwayes a winde so cold & contagious, that for this respect it is feared of the Pilots & Nauigants, as the most dangerous place that is in the voyage, be it to goe either to the *Indies* or to *America*: by this ye may know ý the Sea in those parts are neuer calme, but alwayes rough & growne, as we sée many times the winde to blow vp the dust into the aire, the which we cal a tempest or fowle weather, which is as well vpon ý land as on the sea, for in the one and the other, it riseth like a poynt of fire that raiseth the water of a heigthe when it plaweth or boileth, as I haue many times sene. And ther fore it séemeth that the wind hath a mouing vpward like a whirle wind of which I haue spoken in an other place. For this cause these Ilands wer so named, bicause of the great *Essor* that causeth this winde in the said Ilands, for *Essores* is as much to say, to dry or to wipe cleane. These Ilands are distant from *Fraunce*, about. v. degrées and a halfe, and they are. ix. in nũber, of which the best of them are inhabited with Christians *Portingalles*, whether as they did send many slaues for to labour the ground, the which by their great paine and diligence they haue made fruitfull

The Ilandes of Essores why it is so named & feared of the Nauigantes.

Essores.

The fruitfulnesse of the Ilãds of Essores.

fruitfull with all good fruits necessary for mannes sustenaunce, chiefly with wheat, the which groweth there so plentifully, that therewith all the land of *Portingall* is furnished. The which they transport in their ships, with many good fruits, as well naturally of the Countrey, as other where: but there is one amongst others, named *Hyrcy*, the plant whereof was brought from the *Indies*, for there was none thereof found before, euen as in the *Canaries*. Likewise in our *Europe*, before they began to labor the earth, to plant and to sowe diuers kinds of fruits men were contented onely with that the earth brought forthe of his nature, hauing then to drinke nothing but clére water, and for their clothing the barks and leaues of trées with certaine skins of beastes, as we haue alreadye shewed. In the which we may clérely sée a wonderful prouidence of our God, the which hath placed in the sea great quantitie of Ilands bothe little and great, which doeth abide and sustaine the brunt of the waues of the sea, that goeth not beyonde their compasse or limits, neither hurteth the inhabitaunts: for the Lord as the Prophet sayth, hath appoynted his limits, the which he doeth not ouerpasse. Of these Ilands, some are inhabited that before were desert, and many are forsaken, that in times past were inhabited and peopled, as we sée hath hapned to many Cities and Townes of the Empire of *Greece*, *Trapezande* and *Egipt*, such is the ordinance of God, that things héere in earth shall not be perdurable, but subiect to chaunging. The which being considered of our Cosmographers in our dayes, they haue added to the Tables of Ptolomeus newe matters of our time, for since ỳ time and knowledge that he hath written, there hath happened many newe things. Now these Ilands of *Essores*, were desert, before that the *Portingalls* knew them. Nee-

Hyrcy.

nertheless

uertheleſſe they were full of woods of all ſorts, among the which is founde a kynd of Ceder named in their ſpeach *Orcantine*, with the which they make fyne karued works, as tables, cofers and many veſſels for the Sea. This wood hath a very good ſmel, and wil not rot neither be worme eaten, be it dry or wette as other wood wil. Of the which alſo *Plinie* ſpeaketh, that in his time was found at *Rome*, in an old Sepulcher certaine bookes of Philoſophy betwene two ſtones within a lyttle cheſt made of Ceader wood, the which had ben vnder the grounde aboue fyue hundreth yeares. Furthermore, I remember that I haue read in times paſt, that Alexander the great, paſſing into the Iland of *Taproban*, founde a ſhip of Ceder wood on the borders or coaſt of the ſea, whereas it had remayned aboue two hundreth yeares without rotting. And thereof this prouerbe in Lattin came (*Digna Cedro.*) Theſe Ceders are not ſo hye neither of ſuch a fauor as thoſe that are in the ſtraight of *Magellan*, although it be of the ſame highneſſe as are theſe Ilands of *Eſſores*. Lykewiſe ther is found many other trees ſmall & great, bearing faire fruite, chiefly in the beſt & moſt notable Ilande, the which they haue named the Iland of S. Michael, and it is the beſt peopled. In this Iland there is a very faire towne lately builded with a caſtle, where as the ſhips aſwell of *Spayne* as *Portingal*, at their retourne from the *Indies* do harbor, before that they ſayle home into their countries. In one of theſe Ilands there is a hyll or mountaine almoſt as high as that of *Teneryf*, of which we haue ſpoken, where as groweth great plenty of *Paſtel*, of Suger, and ſome wyne, there is no rauening beaſts to be found, but there is certaine wylde Goats & many foules in the woods. From the heigth of theſe

Orcantine a kinde of Ceder.

Plynie.

A cheſt of Ceder.

A ſhip of Ceder.

A Prouerbe.

The Iland of S. Michel.

Cape Fynistra.

trées it behoued vs to sayle forwarde, vntill we came to the *Caape Finistra*, on the coast of *Spayne*, where as we landed very late for to recouer victuals, whereof we had great need for to sustaine vs, vntill that we arriued into Britayn, which is a countrey vnder the power and obedience of *Fraunce*.

The Authors conclusion.

Here haue I louyng readers, shewed the discourse of this my farre and long voyage to the *Ponent*, the which I haue set forth as well as God hath gyuen me grace, for that I woulde not be founde vnprofytable, neither that this my enterprise should be in vayne, peraduenture not so eloquently, as your delicate eares and ripe iudgement doth require. Therefore seing that it hath not bene the pleasure of God, that I should bestow my youth in learning, nor to obtain so much perfection as others, but rather in nauigation, I moste heartily beseeche you to excuse me. In the meane tyme if that it please you to take in good part this present worke, the which I haue gathered together being in the tempests and other discommodities of the sea, you shall encourage me, after that I haue rested my selfe, and reconciled my spirites, whiche are as scattered here and there, to set forth more fully and at large the lyeng and distãce of places, the which I haue obserued by eye as well in *Leuant*, as in the *Ponent*, and in the South, the which I hope to shew you by eye, & represent by liuely figures besides the Carde Marins, the which to speake the truthe, without offence or hurt of any man, do erre and sayle in many things, whether it be the faulte of those that pricke them or set them out, I leaue you to iudge. Furthermore, as it is vneasie so is it also vnpossible for any one iustly to represent the most notable places their lyengs, and distances, without hauing

The Authors Cardes, contayning the lyeng & distances of places.

sáne

ſéne them, the whiche is the ſureſt knowledge of all, as all men may well iudge and vnderſtande.

By this ye may ſée how long tyme we haue bene ignorant of many countreys, as well Ilands as maine landes, beleuyng onely that, whiche our Elders hadde ſet forth, vntyll that ſince of late yeares men haue ieoparded themſelues in the Nauigation:

So that nowe all our Hemiſpherie is diſcouered and founde inhabited: of the which Ptolomeus, and others knewe not the halfe.

FINIS.

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